





**An Unequivocal Clarification  
Exposing Anti Ahmadiyya**



**The Messiah Has Come**

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By

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***This book has been dedicated to the profound blessings of Khilafat.***





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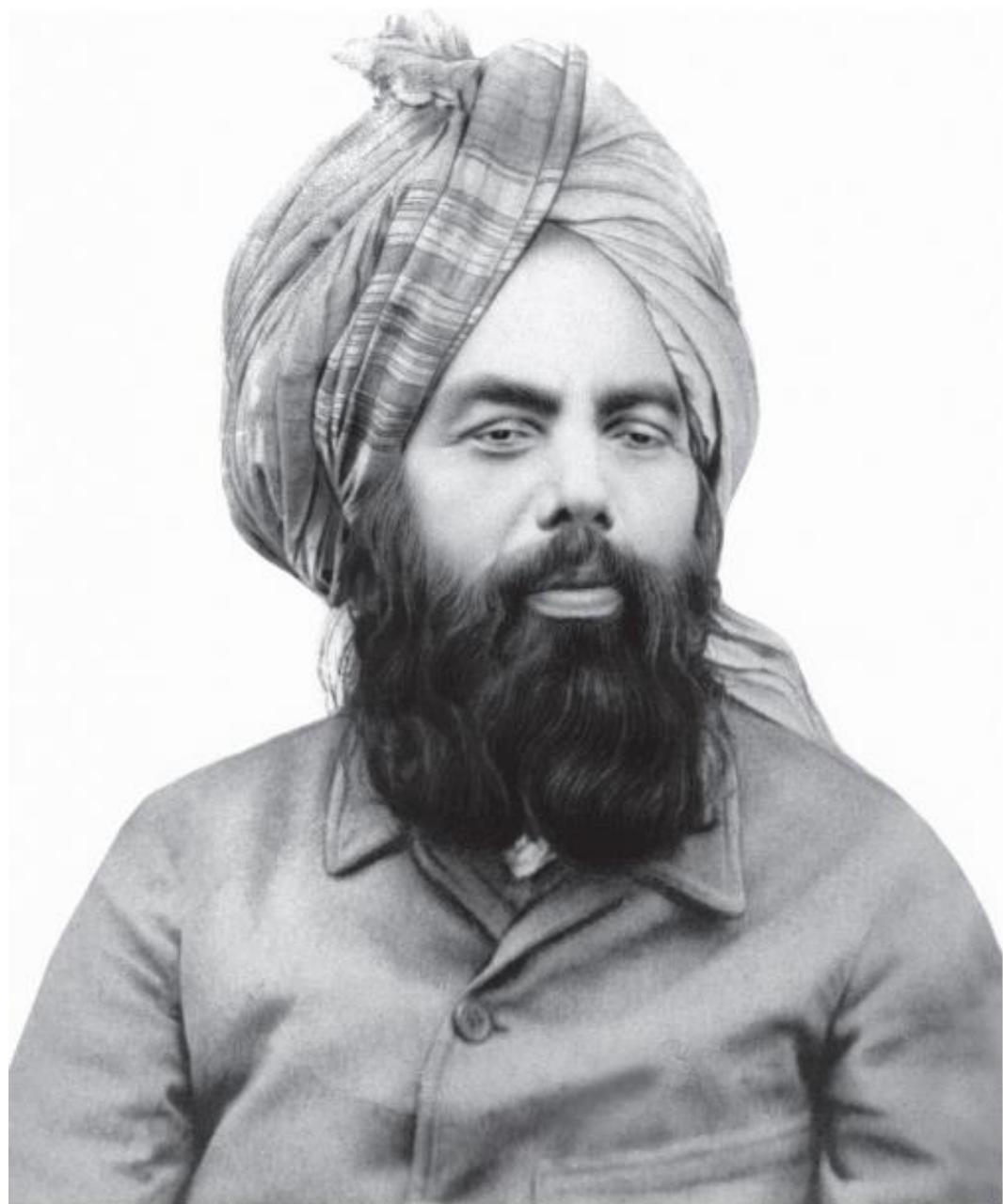
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**AN UNEQUIVOCAL CLARIFICATION EXPOSING  
ANTI AHMADIYYA**



**Hadrat Mirza Ghulam Ahmad of Qadian**

## ABOUT THE AUTHOR

My name is Raziullah Noman and I am an Ahmadi Muslim. There is nothing I want to say about myself other than that I am a follower of The Seal of the Prophets, Hazrat Muhammad<sup>sa</sup> and his Messiah, Hazrat Mirza Ghulam Ahmad<sup>as</sup>. In this section, I will introduce Hazrat Ahmad<sup>as</sup>

Hazrat Mirza Ghulam Ahmad<sup>as</sup> was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God to achieve moral and spiritual perfection.

Hazrat Mirza Ghulam Ahmad<sup>as</sup> started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Prophet who the Holy Prophet Muhammad<sup>sa</sup> said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of divine power was demonstrated, and the institution of Khilafat

(successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muhammad<sup>sa</sup>, and in the Promised Messiah's<sup>as</sup> book Al-Wasiyyat. Hazrat Mirza Masroor Ahmad<sup>aba</sup> is the Fifth Successor to the Promised Messiah<sup>as</sup> and the present head of the Ahmadiyya Muslim Community.

## **PUBLISHER'S NOTE**



## **FOREWORD**





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**An Unequivocal Clarification  
Exposing the Anti Ahmadiyya**

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# The Promised Messiah's<sup>as</sup> Prayer Before Writing

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

And the only success I have is from Allah,

رَبَّنَا اهْدِنَا صِرَاطَكَ الْمُسْتَقِيمَ

My Lord, guide us to Your straight path,

وَهَبْ لَنَا مِنْ عِنْدِكَ فَهْمَ الدِّينِ الْقَوِيمِ

And grant us understanding of the True Religion from  
Yourself,

وَعَلِّمْنَا مِنْ لَدُنْكَ عِلْمًا

And teach us knowledge from Yourself.

(Ruhani Khazain, Haqiqatul Wahi, Vol. 22, p.7)



## CHAPTER ONE

# About the Book

This book is in response to a non-Ahmadi Muslim scholar and Imam, Shaykh Abu Abdillah Muhammad bin Abdillah as Subayyil. He was born in 1345 AH (1924 CE) and passed away in 1434 AH (2012 CE)

His Positions:

- Imam and Khatib at Masjid al Haram in Mecca
- Member of the Permanent Committee of Scholars
- Member of the Islamic Fiqh Academy
- President of General Affairs in Masjid al Haram and Masjid an Nabawi in Madina

His Students:

- Shaykh Salih al Luhaydan
- Shaykh Salih al Fawzan
  - The reason this name is important is because this scholar is widely respected among the Salafis today. It is sad that he has not spoken up until now, against the false allegations of his teacher. He is now 85 years old and we pray that Allah Guides him to the true Islam, Ameen.
- Shaykh Muqbil bin Hadi al-Wadi

## CHAPTER TWO

### A Short Note

Muhammad bin Abdillah bin Subayyil wrote the book “An Unequivocal Clarification Exposing the Qadiyani Ahmadiyya Sect” for the purpose of trying to falsify the condition of the true Islam, Ahmadiyyat. He claimed that his book was a warning against Ahmadiyyat, and a explanation of our disbelief. He wrote this book for a Sirah Conference which was held in Pakistan in the year of 1976, which shows us why a scholar of Mecca wrote a book full of falsehood. We know that the scholars of Mecca are much more civilized and respectful in comparison to the scholars of Pakistan. Sadly, Muhammad bin Abdillah bin Subayyil fell in their trap and joined them in opposing the Promised Messiah<sup>as</sup>.

He made a prayer in the beginning of his book that may his book bring about benefit. His prayer was not accepted as he prayed for the spread of falsehood. Instead, Ahmadiyyat grew even more, while our opponents were humiliated.

I make the prayer that Oh my Allah, Make this book a means for guidance for the anti-Ahmadis who have been misguided by their clerics, Ameen. My Allah! Make it a means of purification for those who disbelieve in your Beloved.

I would like to mention a beautiful narration of the Prophet Muhammad<sup>sa</sup> for all those who are busy in the mockery of Hazrat Ahmad<sup>as</sup>. It is narrated in Sahih Muslim:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ ” .

The Messenger of Allah, peace and blessings of Allah be upon him, said: 'It is enough of a lie for a man to narrate everything he hears' (Sahih Muslim Hadith #5)

## CHAPTER THREE

# The Emergence of the True Islam, Ahmadiyyat

The middle of the 19th century was a time of great intellectual and religious uproar. Many religions were on the rise and had the intention of destroying Islam altogether. Islam had become like an orphan. In fact, this state was prophesied by the Prophet Muhammad<sup>sa</sup> himself. He<sup>sa</sup> stated:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهَدَى عُلَمَاؤُهُمْ شَرُّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعُودُ

The Holy Prophet Muhammad<sup>sa</sup> said: “A time will come upon the people, when nothing will be left of Islam except its name, and nothing would be left of the Qur'an except its script. Their mosques would be full of worshippers but devoid of guidance. Their ulama (religious scholars) will be the worst of creatures under the canopy of the heavens. Evil plots will hatch from them, and to them they will return” (Mishkat al Masabih, Vol.1, Page 91)

Hazrat Mirza Ghulam Ahmad<sup>as</sup> stated:

“Many errors had arisen such that if Allah Almighty had not established a community and appointed someone to rectify them, the world would have perished and Islam would have been annihilated completely!” (The Advent of the Promised Messiah, Page 3)

During this time in India and other parts of the world, many religions were fighting against Islam. They were not fighting with the sword, rather with the pen. Islam was being attacked day and night, with no one left to defend it. The Brahmu and Arya Samaj were on the rise to destroy both Islam and Christianity and other Hindus had their own mission of destroying Islam. Both Hindus and Christians were writing books against Islam. One of the aspects of the British Rule in any country which they conquered, was to spread their religion Christianity. Troops of missionaries flocked to India to spread their faith.

Hazrat Mirza Masroor Ahmad<sup>aba</sup>, the fifth and current Caliph of the Ahmadiyya Muslim Community, writing about the conditions of India in 1880 stated:

“The Indian subcontinent had become a virtual battleground for the major religions of the world. Islam, in particular, found itself on the defensive against the onslaughts of Christians and Hindus, who spared no ploy to defame the Faith and its Founder<sup>sa</sup>.” (Introduction to Barahine Ahmadiyya Parts I and II)

Testimonies tell us that a large number of Muslims had left Islam and many joined Hinduism and Christianity. Christianity was spreading like a storm and it seemed as if nothing would be able to stop their preaching.

Hazrat Ahmad<sup>as</sup> stated:

“With the help of such arguments the Christians wish to deify Jesus, peace be upon him, and so they have done, leading a part of the world astray. A large number of Muslims, reportedly exceeding three million, have fallen victim to this trial through their belief in this false doctrine.” (The Advent of the Promised Messiah, Page 5)

It was at this time that Allah chose Hazrat Ahmad<sup>as</sup> to be the reformer and the age and give Islam a new life. Hazrat Ahmad<sup>as</sup> began his work in the service of Islam by contributing articles to various papers in refutation of the attacks of Christians and Hindus against Islam. One of the well known bishops was Bishop George Alfred Lefroy, who had come to India along with a large team of missionaries and resources which were funded by the Public of England. He was appointed as the Bishop of Lahore and had the goal of converting the Muslims to Christianity.

Bishop George Alfred Lefroy gave a public lecture in Lahore titled “Living Messenger and Innocent Prophet” on May 18, 1900. The public was given the opportunity to ask questions after the speech. An Ahmadi Muslim companion of Hazrat Ahmad<sup>as</sup>, Hazrat Mufti Muhammad Sadiq<sup>ra</sup> stood up and rendered the Bishop speechless. The Archbishop of Lahore arranged another public lecture on May 25 to avenge his prior defeat. Hazrat Ahmad<sup>as</sup> wrote an article at the request of Mufti Muhammad Sadiq<sup>ra</sup> which was read by him with great enthusiasm to the audience after the Bishop's lecture. The city of Lahore became alive with the slogans of الله أكبر (God is the Greatest) by the Muslims. The bishop was overwhelmed and said: “My addresses are for other Muslims only. You are an Ahmadi and I will not talk to you”. (Dhost Muhammad Shahid, Historian of the Ahmadiyya Muslim Community)

Even the non-Ahmadi Muslims testified to the great work of Hazrat Ahmad<sup>as</sup> in support of Islam.

A scholar of the Ahl-e-Hadith, **Muhammad Hussain Batalvi** wrote the following in his review of Barahin-e-Ahmadiyya, a book of Hazrat Ahmad<sup>as</sup>:

“Now, we desire to express our views on Barahin-e-Ahmadiyya very briefly and without exaggeration. In our opinion, in light of the state of affairs of this era, this book is such that to this day a book of this stature has not been written in the history of Islam. And the author of this book (i.e The Promised Messiah) has proven his devotion to Islam by such help with money, life, pen, tongue, conduct and writings, the like of which has seldom been found among the Muslims” (Isha'atus Sunnah, Volume 6, Page 6)

In the preface of the Urdu translation of the Holy Qur'an, by **Maulana Ashraf Ali Thanvi**, published in 1934, it is mentioned:

“In that period, Bishop Lefroy gathered an army of missionaries and left England, promising that he would soon convert the whole of India to Christianity. Having collected a great amount of money from the people of England, and assurances from them of continuing assistance in the future, he entered India and raised a big storm. His attack on the teachings of Islam was a failure ... But the attack based on the argument that Jesus was alive in heaven in his physical body, while all other prophets were buried in the earth, was in his view proving to be effective upon the general public. At that juncture, Maulvi Ghulam Ahmad Qadiani stood up and addressed Lefroy and his group, saying: ‘The Jesus you talk about is dead and buried like other mortals, and the Jesus whose coming is prophesied is myself, so you must accept me.’ By this means he made things so difficult for Lefroy that he could

not shake him off. In this way, **he defeated all the Christian missionaries from India to England.**”

**Maulana Dr. Israr Ahmad**, a famous scholar of India stated:

“Scholars came forth to respond to him but it was Mirza Ghulam Ahmad Qadiani who carried out the greatest service in this regard. In 1883, he penned a rebuttal called Surma-e-Chasma-e-Arya, which brought him great fame and glory because the other Muslim scholars didn't have the skills or abilities to accomplish such things while this person (The Promised Messiah) had a special skill and expertise in regards to debating and debated Aryas and defeated them in debates and wrote a refutation called Surma-e-Chasma-e-Arya and as a result of this (The Promised Messiah) became very popular among the Muslim scholars” (See Video Hero of Islam by AhmadiAnswers <https://www.youtube.com/watch?v=bMt1sTtisk4>)

**Allama Iqbal** said:

“If someone wants to see the real Islam, he should go and see it in Qadian.” (See Video Hero of Islam by AhmadiAnswers <https://www.youtube.com/watch?v=bMt1sTtisk4>)

**Maulana Abu Kalam Azad**, a famous scholar in India stated:

“Then began that counter attack from the side of the Muslims in which Mirza sahib contributed. That defence not only shattered to bits the initial influence of Christianity, which it really had due to support from the government, and saved thousands, nay millions, of Muslims from this dangerous attack which would have succeeded, but the talisman of Christianity was itself blown away like smoke” (Wakeel, Amrtisar 1908)

**Mirza Hairat**, the Editor of the Curzon Gazette stated:

“We admit, not because of our being Muslims but being seekers after truth, that the top most Arya Samaj leader or Christian missionary could not dare to open his mouth to confront the late Mirza sahib. The incomparable books which he wrote in refutation of the Arya Samaj and the Christian creeds, and the shattering replies he gave to the opponents of Islam, we have not seen any rational refutation of these except that the Aryas have been hurling abuse at the founder and the teachings of Islam...” (Curzon Gazette, Delhi, 1st June, 1908)

In the **New York Times**, it was published:

“LONDON, Dec 2 - A curious proposition has been made to Lord Curzon of Kedleston, the Viceroy of India by Mirza Ahmad, a well known Mohammedan of Kadian. He wants the British Government to call a public conference of all the religions and submit them to competitive examination under two demonstrations of the sublimity of their moral teachings and an outward sign of Divine support by the performance within a year of some miracle transcending all human limits. If he fails to prove that Mohammad was greater than all others, Ahmad offers to submit to crucifixion” (The New York Times)

Allah did not leave Islam helpless, and fulfilled His promise of sending the Promised Messiah and Imam Mahdi to defend Islam.

On December 1<sup>st</sup>, 1888 he published an announcement that God has ordained him that whomsoever seeks true faith and piety, should take Baiat, the pledge allegiance to him so that Allah may shower His mercy and beneficence on them and so that they may join the true Islam.

On January 12<sup>th</sup>, 1889 he<sup>as</sup> published a pamphlet in which he laid down ten conditions of Baiat for initiation into the Jamaat. In this pamphlet he made it known that anyone who wishes to enter into covenant of allegiance should swear on the following from the core of his heart.

1. That till the last day of his life, he shall abstain from shirk (associating any partners with Allah).
2. That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
3. That he shall offer prayers (Salat) five times daily.
4. That he shall not inflict injury on any of Allah's creatures.
5. That he shall bear every hardship for the sake of Allah.
6. That he shall not follow vulgar customs and guard against evil inclinations.
7. That he shall discard pride and haughtiness, live in humility & meekness
8. That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
9. That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
10. That he shall establish brotherhood with me (i.e.Ahmad), obeying me in all good things, and firmly adhere to these rules until the last breadth of his life.

On March 23<sup>rd</sup>, 1889 he<sup>as</sup> started taking oath of allegiance at the house of a spiritual preceptor Hazrat Sufi Ahmad Jan in the city of Ludhiana. Thus he laid the foundation of Ahmadiyya Movement in Islam. Hazrat Hakim Maulvi Noor al-Din<sup>(ra)</sup> was the first person to have the honor of taking the first Baiat.

This is the reality of the emergence of the true Islam. Hazrat Ahmad<sup>as</sup> is that spiritual tree planted by God and fulfilled the

prophecies of the Prophet Muhammad<sup>sa</sup> regarding the Messiah and Mahdi.

Hazrat Ahmad<sup>as</sup> stated:

"The world does not recognize me, but He Who has sent me does know me. Those who seek my ruin are utterly mistaken and totally unfortunate. **I am a tree planted by the Hand of the True Master.....**

O Ye people, be sure that I am supported by the Hand that will be faithful to me till the end. If your men and your women, your young and your old, your small and your great, should all come together and supplicate for my ruin until their noses are rubbed out by their repeated prostration and their hands are numbed, even then God will not hear their supplication and will not desist till He has fulfilled His design. If not even a single person remains with me, God's angels will be with me, and if you conceal the true testimony, stones will well nigh bear testimony in my support. Do not, therefore, wrong your souls. The false and the true have different countenances. God does not leave any matter without judgement. I curse a life of falsehood and imposture, and the failure to serve the Creator for fear of His creatures" (Tohfah-e-Golarhviyyah , Ruhani Khaza'in, vol. 17, Pages 49-50)

He<sup>as</sup> also stated:

"Nevertheless, be sure that this tree has been planted by the hand of God Who will not let it be destroyed. He will not be pleased till He carries it to perfection. He will water it and enclose it within a compound and will foster it in a wonderful manner. Have you spared any effort in trying to destroy it?" (Anjam-e-Atham, Ruhani Khaza'in, vol. 11, Pages 64-67)

Muhammad bin Abdilllah bin Subayyil was forced to hide the reality and instead gave a false overview of what had happened in India. In this chapter of his, he has also raised some false allegations. Some will be addressed here, while others will be later addressed in this book **إن شاء الله**

## **Animosity Towards the Muslims?**

**Allegation:** Muhammad bin Abdilllah bin Subayyil claims that Hazrat Ahmad<sup>as</sup> had animosity towards the Muslims.

Hazrat Ahmad<sup>as</sup> had animosity towards no one. He<sup>as</sup> came to guide the Muslims and had a lot of love for them. He<sup>as</sup> stated:

“I declare unto all Muslims, Christians, Hindus and Aryas that I have no enemy in the world. I love mankind as does a mother, even more than that. I am an enemy only to such false beliefs as destroy truth. Sympathy for man is my duty and hatred of falsehood, idol worship, transgression and every kind of wickedness, injustice and evil behaviour is my principle. The real reason for the effulgence of my sympathy is the fact that I have discovered a mine of Gold and Jewels and it is a good fortune that I have found in that mine a priceless diamond full of lustre. The price of that diamond is so great that if I were to distribute it amongst all my brethren of mankind each one of them would become richer than the one who possesses in the world today the greatest quantity of gold and silver. What is that diamond? The true God.” (Arba'in, Ruhani Khazain, Volume 17)

## **He Declared Jihad to be Invalid?**

Muhammad bin Abdilllah bin Subayyil is no different than the

other clerics of Pakistan, who spread falsehood. He quotes allegations without reference or context. Hazrat Ahmad<sup>as</sup> has never declared jihad to be invalid. He<sup>as</sup> was against the false concept of jihad of the clerics at that time, which was contradictory to the Qur'an and ahadith.

We firstly need to understand how others had interpreted Jihad. There were many scholars who believed in a false view of jihad and thought it referred to forcing non Muslims to convert to Islam.

It is mentioned in some of their books that forcing people to Islam is a mercy for them so that faith may be poured onto them in the same way one is forced to drink bitter medicine. (Hujjatullah al Balighah Volume 2, Pages 407-408)

Other books like Siyanatul Insan also mention similar. True Muslims read these passages in shame. They completely contradict the Qur'anic teachings on Jihad. Hazrat Ahmad<sup>as</sup> stated:

“I do not know from where our opponents have gathered that Islam was spread by the sword. God has set forth clearly in the Holy Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ

That is: There is no compulsion in the religion of Islam. (Chapter 2 Verse 257)

Then who has prescribed the use of force for the spread of the faith, and what force was available for the purpose? Do those people who are converted by force set such an example of

sincerity and faith that without any kind of wages or compensation two or three hundred of them issue forth to oppose a force of thousands; or when their number reaches a thousand they vanquish hundreds of thousands? Is it the characteristic of the forcibly converted ones that in the defence of the faith they should offer themselves to be slaughtered like sheep and should testify to the truth of Islam with the seal of their blood? Is it expected of them that they should be such lovers of Divine Unity that they should endure every hardship in their travels in the African desert and spread the message of Islam in those regions; or that they should similarly arrive in China, not as warriors but as dervishes and should so convey the message of Islam that millions of people of that country should become Muslims; or that they should arrive in India clad in the roughest stuff and should win a great part of Aryavart to the allegiance of Islam; or should carry the credo:

لا إله إلا الله

to the confines of Europe? Now say honestly whether these can be the achievements of those who are converted forcibly to Islam, so that they disbelieved in their hearts and professed Islam only by their tongues? Indeed not. These are the achievements of those whose hearts are filled with the light of faith wherein God alone dwells.” (Paigham-e-Sulh, Ruhani Khazain, Vol. 23, Pages 468-469)

Recent scholars also have a false belief of Jihad, such as Maulana Maududi. This is what Hazrat Ahmad<sup>as</sup> had rejected and declared unlawful.

Not a single writing of Hazrat Ahmad<sup>as</sup> mentions the abrogation of Jihad till the day of judgment. Hazrat Ahmad<sup>as</sup> explained that

the current time was of Jihad of the pen, since Islam was being attacked by the pen.

As Ahmadi Muslims, we believe that not a single word of the Qur'an can be abrogated. We believe in every injunction of the Qur'an and authentic ahadith.

Hazrat Ahmad<sup>as</sup> stated:

“We have been commanded to prepare for the disbelievers as they prepare for us. We do not raise the sword until our people are first killed by the sword.” (The True Nature of the Mahdi, Page 47)

This is the extract the opponents refer to. It clearly proves that we do not believe that Jihad of the sword is abrogated. There are conditions for jihad and the anti Ahmadi Muslims do not understand this. It is only in retaliation against the disbelievers who raise the sword against Islam first. Allah States:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا

Permission to fight is given to those against whom war is made, because they have been wronged (Chapter 22 verse 40)

Hazrat Ahmad<sup>as</sup> then states:

“You are aware that this era of ours is one in which no one attacks us with swords and spears on account of our religion. No one forces us to recant the Religion of Allah—the best of religions—and follow another religion. So in these days we do not require war and reprisal; there is no need for lances to be prepared and

swords to be unsheathed.” (The True Nature of the Mahdi, Page 53)

Hazrat Ahmad<sup>as</sup> also stated:

“The Jihad of this age is to propagate Islam and refute the allegations of the critics; to spread the beauty of the true religion, Islam, in the world, and to manifest the truth of the Holy Prophet<sup>sa</sup> to the world” (Letter to Mir Nasir Nawab Sahib in Risala Durud Sharif Page 66)

Hazrat Ahmad<sup>as</sup> then states:

“This is Jihad, until **God produces different circumstances in the world**” (Letter to Mir Nasir Nawab Sahib in Risala Durud Sharif Page 66)

Hazrat Ahmad<sup>as</sup> practiced Jihad his entire life. To spread the teachings and goodness of the Qur'an is also a form of Jihad. Allah States:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا {53}

So obey not the disbelievers, and fight against them by means of it (the Qur'an) a great fight (Chapter 25 Verse 53)

The second Caliph of the Promised Messiah<sup>as</sup>, Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> stated:

“As the Salat is obligatory so, when the need arises, is fighting for the faith obligatory... It should be remembered that of the matters which have prescribed as the principal constituents of faith, one is Jihad... He who turns away from Jihad when it

becomes obligatory is condemned to hell. ” (Report Of the Majlis Musawarat 1950)

Many scholars of Islam also agree with our viewpoint. The view we have mentioned is the true view of the Prophet Muhammad<sup>sa</sup> and his companions.

**Hazrat Imam Fakhr Ud Din ar-Razi**<sup>th</sup> the writer of the great tafsir called Tafsir-e-Kabir stated:

“As for the verse, ‘Strive against them a great Jihad’, some say that it refers to efforts in preaching while others say it refers to fighting. Some others say it includes both. The first meaning is most accurate because this verse was revealed at Mecca and the command to fight came after the emigration.” (Hazrat Imam Fakhr ud Din Razi, Tafsir Kabir, Volume iv, page 330)

The famous scholar of India named **Maulana Abul Kalam Azad** stated:

“There is a serious misconception regarding what Jihad is. Many people think that Jihad means only to fight. The critics of Islam too labor under this misunderstanding whereas to think thus is to utterly narrow the practical scope of this sacred commandment. Jihad means to strive to the utmost. In the Quran and the Sunnah terminology, this utmost exertion, which is undertaken for the sake of truth rather than personal ends, is indicated by the word jihad.”(Azad, Maulana Abul Kalam, Masala Khilafat, page 47)”

**Allama Muhammad Iqbal** also stated:

“The powers of Islam are not limited. There was an age of the sword. Today is the age of the pen. It attacks from within and

without and compels you from every angle to accept it” (Iqbal, Muhammad, Paigam e Sulh, 4 January 1928)

In our age, Maulana Wahiduddin Khan, a famous scholar of India has written a book called “The True Jihad” in which he supports what Hazrat Ahmad<sup>as</sup> explained over 100 years ago.

## CHAPTER FOUR

# **The Principles of Ahmadiyya and Our Beliefs**

**Ahmadis Deny that Muhammad bin Abdullah  
is the Seal of Prophets?**

Allegation: Muhammad bin Abdillah bin Subayyil writes:

“They reject what is affirmed in the Noble Qur'an and transmitted from numerous companions in the sunnah: that the Messenger of Allah is the seal of Prophets”

Response: This is completely false. Not a single Ahmadi Muslim denies that the Prophet Muhammad<sup>sa</sup> is the seal of all Prophets. One cannot be an Ahmadi Muslim, until he believes, wholeheartedly, that the Prophet Muhammad<sup>sa</sup> is the seal of the Prophets.

Hazrat Ahmad<sup>as</sup> states:

“The charge advanced against me and my Jama‘at, that we do not believe in the Holy Prophet (peace and blessings of Allah be upon him) as the Seal of Prophets, is altogether false. The strength, certainty, comprehension and insight with which we acknowledge and believe in the Holy Prophet (peace and blessings of Allah be upon him) as the Seal of the Prophets, cannot even be dreamed of by the other Muslims; they do not have the capacity to comprehend the reality and the mystery comprised in the Seal of Prophethood. They have merely heard an expression from their ancestors but they are unaware of its import and do not know what it signifies and what is meant by believing in it. But we believe with full comprehension—and God Almighty knows this well—that the Holy Prophet (peace and blessings of Allah be upon him) is the Seal of the Prophets. God Almighty has disclosed the reality of the Seal of Prophethood in such a manner that we derive special delight from its contemplation which cannot be conceived of by anyone except those who have drunk deep at this fountain.” (Malfuzat, Volume 1, Pages 342-343)

Muhammad bin Abdillah bin Subayyil then writes : “The scholars have agreed that whoever rejects even one letter from the Qur'an is a disbeliever”

The Ahmadi Muslims do not reject even a single dot of the Holy Qur'an.

Hazrat Ahmad<sup>as</sup> states:

“There can be no new divine law. The Holy Qur'an is the last and perfect book, it does not admit of any change, not even of a dot or a mark” (Lecture Ludhiana, Page 44)

In fact, it is Muhammad bin Abdillah bin Subayyil and the other Muslims who believe that the Qur'an has abrogation, meaning that some verses can cancel out other verses. Muhammad bin Abdillah bin Subayyil perished from this world with the belief of abrogation, so according to his own ruling, he passed away as a disbeliever!

## **Ahmadis Deny that Jesus<sup>as</sup> was Born Without a Father?**

Allegation: “They (Ahmadi Muslims) deny that Jesus<sup>as</sup> was born from a mother without a father. They say that he has a father....”

Response: This is another lie of Muhammad bin Abdillah bin Subayyil. No Ahmadi Muslim believes that Hazrat Isa<sup>as</sup> had a father. We accept the virgin birth.

Hazrat Ahmad<sup>as</sup> states:

“It is included in our beliefs, that the birth of both Isa and Yahya was in an extraordinary manner; and there is nothing in it we might call remote from reason. Allah has referred, to the birth of both in one and the same Sura, that one should bear witness to the veracity of the other.” (Mawahibur Rahman, Page 70)

He<sup>as</sup> also states:

“Our faith and belief is this that Jesus was born of no father, and Allāh has the power to do all things. The rationalists, called Atheists among us, who try to establish that he was born of a human father they are making a serious blunder. The Lord God of such people is a dead Lord God. The prayers and supplications of such people are not granted who assume that Allāh cannot cause a child to be born independently of the agency of a human male in the role of a father. We consider a man who holds this view to have fallen out of the pale of Islam.” ( Al-Hakam, June 24, 1901)

Muhammad bin Abdillah bin Subayyil wrote a book full of false allegations and had not read the works of the Ahmadiyya Muslim Community.

## **Ahmadis Deny that Jesus<sup>as</sup> was raised to the Heavens?**

Allegation: “They believe that Allah did not raise Isa<sup>as</sup> up to Himself”

Response: Ahmadi Muslims deny that Hazrat Isa<sup>as</sup> was raised to the heavens bodily, but do not deny that Allah Raised him. Many Muslim scholars held this view.

Hazrat Ahmad<sup>as</sup> states:

“Then there is Imam Malik, a great Imam, a reputed scholar of the Qur’an and Hadith and a righteous one; he believed that Jesus<sup>as</sup> had died. So did Imam Bin Hazam whose high status is well known, and so did Imam Bukhari whose compilation of Ahadith is known as the truest book after the Book of God. In the same way, the learned Muhaddathin and commentators Ibn-e-Taimiyyah and Ibn-eQayyim, who were the Imams of their respective ages, believed that Jesus<sup>as</sup> had died. The Chief of the Sufis, Sheikh Mohy-ud-Din Ibn Al-‘Arabi very clearly stated in his commentary that Jesus<sup>as</sup> had died. The same has been the case with leading scholars, Muhaddathin and commentators. All the Imams and scholars of the Mu‘tazila held the same view. It would, therefore, be a daring invention to say that the bodily ascent of Jesus<sup>as</sup> to heaven and his expected descent has been a matter of consensus.” (Kitabul Bariyyah, Ruhani Khazain, Volume 13, Pages 219-226 Footnote)

The Fatwas of **Ibn Hazm and Ibn Taymiyyah** also accept that this is a disputed matter:

أَمْ اِخْتَلَفُوا فِي عِيسَى عَلَيْهِ السَّلَامُ أَيُّنِي قَبْلَ يَوْمِ الْقِيَامَةِ أَمْ لَا

Meaning, that they differ in regards to Hazrat Isa<sup>as</sup> and whether he will come before the Day of Judgment or not. (Maratib al Ijma)

According to the Holy Qur'an and authentic ahadith, Hazrat Isa<sup>as</sup> died a natural death and will not return. There are over 30 verses of the Holy Qur'an that unequivocally prove this, and not a single verse mentions him<sup>as</sup> being alive in the heavens with his physical body.

Hazrat Ahmad<sup>as</sup> states:

How ignorant and nonsensical it is to deduce from the Word of God Almighty **بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ** (Chapter 4 Verse 159) that Hazrat Isa went and sat with his physical body next to Hazrat Yahya [John the Baptist] in the Second Heaven! Is God, the Holy and Exalted, sitting in the Second Heaven as well? Is there any other place in the Quran where the term **رفع الى الله** [exaltation towards Allah] has been taken to mean raising of a physical body to Heaven? Is there any precedent in the Holy Quran to suggest that the physical body is also raised to Heaven? There is another verse in the Holy Quran similar to this verse and it is:

**يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ {28} ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً {29}**

And you, O soul at peace! Return to your Lord well pleased with Him and He well pleased with you (Surah al-Fajr, 89:28–29).

Therefore, does it mean that, ‘O soul at peace! Go to the Second Heaven with your physical body’?

Quran regarding Balaam Beor, that ‘We desired to raise him towards Us, but he inclined towards the earth.’(Chapter 7 Verse 177). Are we to understand from this verse that God also wanted to raise Balaam Beor to Heaven with his physical body, but Balaam instead chose to stay on the earth? Sadly, the Holy Quran is being seriously misrepresented! These people also claim that: ‘The Holy Quran contains the verse:

**مَا قَتَلُوهُ وَمَا صَلَبُوهُ**

They slew him not, nor crucified him (Surah an-Nisa', 4:158), from which it is proven that 'Hazrat Isa has been raised to Heaven.'

However, any reasonable person can understand that if an individual is not killed nor crucified, it does not necessarily follow that he was raised to Heaven along with his physical body. In the next sentence there are these explicit words:

لَكِنْ شَبَّهَهُمْ

But he was made to appear to them like one crucified (Surah an-Nisa', 4:158)

Meaning that the Jews did not succeed in killing [Jesus], but they were led to believe that they had killed him

Was it really necessary that, in order to create this impression, another believer be crucified and thereby accursed, or that someone from among the Jews themselves be crucified, having been transformed to look like Hazrat 'Isa? In this [latter] scenario such a person could have readily escaped by claiming that he was indeed the enemy of Hazrat 'Isa and by providing the addresses and identities of his family. He could have said that 'Isa had used magic to make me look like him. How insane are these superstitious conjectures! Why don't they interpret [the verse] لَكِنْ شَبَّهَهُمْ to mean that Hazrat Isa did not die on the cross? On the contrary, he fell into a state of swoon. Thereafter, he regained consciousness within two or three days, and his wounds also healed with the use of marham-e-'Isa [the ointment of Jesus], (which is still found in hundreds of medical texts and was prepared for Hazrat 'Isa)." (Haqiqatul Wahi, Pages 46-48)

Over 30 verses of the Holy Qur'an prove that Hazrat Isa<sup>as</sup> has died and will not return. The verses with their commentary from the Prophet Muhammad<sup>sa</sup> and his sahaba can be read on the AhmadiAnswers website.

## **Ahmadis Deny the Miracles of the Prophets?**

Allegation: Muhammad bin Abdillah bin Subayyil claims that Ahmadi Muslims deny miracles of the Prophets. This is not true. Ahmadi Muslims accept all of the miracles of the Prophets which come to us from authentic sources, namely the Qur'an and the authentic ahadith.

However, at the same time, many fairytales have been attributed to the Prophets which we cannot accept. Let us see the story of Hazrat Salih<sup>as</sup>. There are many stories attributed to Hazrat Salih<sup>as</sup> and the she-camel. However, nothing in the Qur'an supports these stories. Some say that the she-camel was miraculously born out of a rock in answer to a prayer of Hazrat Salih<sup>as</sup> when his people demanded a miracle from him, and that the camel became pregnant at the time of her coming out of the rock, giving birth to a young one right after. However, such a story is not found anywhere in the Holy Qur'an. In fact, the Qur'an does not even mention anything miraculous about her birth, rather makes it clear that the birth was nothing out of the ordinary (Mentioned in Chapter 26 verse 154, and Chapter 26 Verse 159), and that it was not her birth, but the freedom of her movements that was held out as a sign. For more details on the story of Hazrat Salih<sup>as</sup>, one can refer to the Five Volume Commentary under Surah al Hud, Verse 65 and onwards.

## **Ahmadis Claim that Jihad has Been Abrogated?**

This has already been addressed previously in this book. No Ahmadi Muslim believes that Jihad has been abrogated.

## **Ahmadis Claim that Ghulam Ahmad is the Awaited Mahdi?**

Ahmadi Muslims accept Hazrat Ahmad<sup>as</sup> as the mahdi but it is not a mere claim, rather it is a fact which we have proven.

## **They Have Animosity and Enmity Towards the Muslims?**

This is false and has already been addressed earlier in the book.

The author also raises an allegation that we have a center in Israel where we receive support and assistance, so we can publish monthly magazines. We do not get such support from the government. As for having a center in Israel, we have a beautiful mosque and a large Jamaat in Israel, which existed long before the split. Ahmadiyyat was actually the community which first raised its voice against the establishment of Israel.

## CHAPTER FIVE

# Previous False Claimants to Prophethood

Muhammad bin Abdillah bin Subayyil made the claim that Hazrat Ahmad<sup>as</sup> made the claim of being the Mahdi, then the claim that he was Hazrat Isa<sup>as</sup> who was to descend in the latter days, and then, that he was the son of Allah, and then, that he was Allah, God Forbid!

These allegations prove that Muhammad bin Abdillah bin Subayyil did not study the teachings of Ahmadiyyat. He only read some allegations from other scholars, and blindly wrote a book on hearsay, without going back to the sources.

As for Hazrat Ahmad<sup>as</sup> claiming to be the Mahdi and then the latter day Messiah, there is no room for objections. This actually proves his<sup>as</sup> truth. According to the Qur'an and ahadith, the Messiah and Mahdi were to be one and the same person.

According to Sahih Bukhari, the Messiah would be the Imam of the Muslims. The same is narrated in Sahih Muslim. A hadith of Ibn Maja further makes this clear. The Prophet Muhammad<sup>sa</sup> stated:

لَا الْمَهْدِيُّ إِلَّا عِيسَى ابْنُ مَرْيَمَ

“There is no Mahdi except Isa” (Sunan Ibn Maja, Hadith #4039)

Then a narration of Musnad Ahmad states:

يُوشِكُ مِنْ عَاشٍ مِنْكُمْ أَنْ يَلْقَى عِيسَى بْنِ مَرْيَمَ إِمَامًا مَهْدِيًا وَحَكَمًا عَدْلًا

“It is near, that one who lives from amongst you shall meet the Messiah Son of Mary, who will be the Imam Mahdi, a leader, and a just ruler...” (Musnad Ahmad Hadith #9117)

The Qur'an makes it clear that all Prophets are Imam Mahdis, as they are rightly guided Imams.

Hazrat Ahmad<sup>as</sup> quoting the hadith of Ibn Maja states:

“This Hadith is found in Ibn-e-Majah, a renowned book [of Hadith]. It, as narrated by Anas bin Malik, is also found in Mustadrak by Hakim to whom it was related by Muhammad bin Khalid Jundi; Jundi relates it, having heard it from Aban bin Salih; Aban bin Salih from Hasan Basri; Hasan Basri from Anas bin Malik; Anas bin Malik from the Holy Messenger of Allah, peace

and blessings of Allah be on him. This Hadith means that except the person, who will come with the disposition, and in the spirit, of Jesus, no other Mahdi will come. That is, he will at once be both the Promised Messiah and Mahdi, who will come with the disposition, and in the spirit, of Jesus; and whose teachings will be similar to those of Jesus, peace be on him. That is to say that he will not respond to evil with evil and will not fight; rather, he will spread guidance through his holy example and heavenly signs.” (True Nature of the Mahdi, Pages 5-6)

Hazrat Ahmad<sup>as</sup> never made the claim that he was the same Hazrat Isa<sup>as</sup> who was sent to Bani Israel. He<sup>as</sup> explained that Hazrat Isa<sup>as</sup> has died a natural death and the messiah who was prophesied is no one but himself.

وقت ہمتا وقت مسیحا کسی اور کا وقت میں نہ آتا تو کوئی اور  
ہی آیا ہوتا

“It was the time for the Messiah, not someone else's time. Had I not come, someone else would have come.” – Durre Sumeen Hazrat Ahmad<sup>as</sup>

Muhammad bin Abdillah bin Subayyil is dishonest in his statements. Hazrat Ahmad<sup>as</sup> did not claim to be the son of Allah or Allah.

Muhammad bin Abdillah bin Subayyil then quotes Ibn Taymiyyah, who stated:

“As for the truthful person, He makes his truthfulness clear and apparent by aiding him, strengthening him, and giving him a good

ending. Likewise, He Gives him a good remembrance upon the tongues of the creation.”

We see this fulfilled in the Promised Messiah<sup>as</sup> whose truth is apparent by the support of Allah. Allah Gave him a good ending and strengthened him over all of his opponents. Allah gave him<sup>as</sup> such a good remembrance, that even those who had not accepted him, were praising him when he passed away and thousands continue to praise him till today.

**Ibn Taymiyyah** then states:

“As for those who lie upon Him, He exposes their lies, forsakes them, debases them, and gives them an evil ending. Furthermore, the tongues of the creation curse the liars and mention them with evil, as we have seen occur”

We see that Allah Always Exposed the opponents, forsakes them, and debases them. Allah Always Humiliated the opponents of Hazrat Ahmad<sup>as</sup> to whom Allah Himself Promised:

إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ

“I shall humiliate him who designs to humiliate you”

Hazrat Ahmad<sup>as</sup> stated:

“This is a grand revelation and prophecy which has been fulfilled in various ways and in respect of diverse nations. Whoever attempted to bring my Movement into contempt was himself humiliated and frustrated.” (Nuzulul-Masih, p. 189, Ruhani Khaza'in, vol. 18, p. 567)

As for opponents cursing, this happens to all Prophets. However, their cursing makes no difference to the Prophet and his community, rather all of the curses return to those cursing.

Muhammad bin Abdillah bin Subayyil then quotes some names of false claimants to prophethood. However, to compare them and their failure to the success of Hazrat Ahmad<sup>as</sup> would be absurd. Their followers and communities are nowhere to be found. However, the community of the Promised Messiah<sup>as</sup> continues to spread worldwide.

## Miracles

Muhammad bin Abdillah bin Subayyil then claims that Hazrat Ahmad<sup>as</sup> brought no miracles. In reality, this allegation is always raised against the Prophets of Allah. Had Muhammad bin Abdillah bin Subayyil studied the Holy Qur'an, he would know that the opponents always say that the Prophet brought no signs or miracles. Despite the millions of signs which the Prophet Muhammad<sup>sa</sup> brought, the opponents always said:

لَوْلَا أَنْزَلَ عَلَيَّ آيَةً مِنْ رَبِّي “why is a sign not sent down to him from his Lord?” (Chapter 10 Verse 21)

Muhammad bin Abdillah bin Subayyil thinks that Ahmadi Muslims followed Hazrat Ahmad<sup>as</sup> without any proof. However, this is far from the truth. Millions followed him<sup>as</sup>, because of heavenly signs. His companions and opponents witnessed signs which were brighter than the sun.

Muhammad bin Abdillah bin Subayyil then says that Prophets bring miracles for the truth of their prophethood, and mentions

a few miracles. He made the claim that Hazrat Ahmad<sup>as</sup> brought no miracles. After Hazrat Muhammad<sup>sa</sup>, no Prophet brought as many miracles and signs as the Promised Messiah<sup>as</sup>.

Before mentioning some miracles of Hazrat Ahmad<sup>as</sup>, let us analyze a few miracles mentioned by Muhammad bin Abdillah bin Subayyil. I will quote his words, and then give the reality of the incident.

Miracle: “Hazrat Musa<sup>as</sup> threw his staff, and thereupon it was a snake, moving swiftly.”

Reality: This was a vision shown to Hazrat Musa<sup>as</sup>. Pharoah and his courtiers were also made to see this vision. The rod did not actually turn into a serpent, but was merely made to appear like one. The Qur'an does not mention that the rod had actually turned into a real and living serpent.

Miracle: “Hazrat Ibrahim<sup>as</sup>, the close friend of the Most Merciful, was cast into fire, but it was made cool and safe for him”

Reality: We accept this and we are not told how the fire became cool. However, we do not say that this was limited to Hazrat Ibrahim<sup>as</sup>. This applies to all Prophets of Allah. In fact, even Hazrat Ahmad<sup>as</sup> made this claim for himself. He<sup>as</sup> stated:

“I very strongly believe that God does not let the righteous servant of His go to waste. If such a person is thrown into the fire as was done to Hazrat Ibrahim(as) the fire cannot burn him; I believe that not only one fire, even if there be a thousand fires they cannot burn him If a truthful person is thrown into it, he will definitely be saved. If the opponents of the Task that has been assigned to me throw me into the fire, I am full of certainty that

the fire will not be able to burn me: If I am thrown into the cage of lions, they will not be able to devour me. I tell you with confidence that our God is not the God who should not be able to help His truthful servant; rather our God is that powerful God who creates a distinction between His servants and their opponents. Had that not been the case, prayer would have been something meaningless. I tell you the truth that whatever I say about God, His powers are tens of millions of times more than that.” (Malfuzat, Volume 3, Page 290)

Miracle: Hazrat Isa<sup>as</sup> cured the blind, and the lepers, and he brought the dead to life by the Permission of Allah

Reality: The notes of Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> beautifully explain the reality behind this. They state:

“As for the healing the blind and the leprosy, it appears from the Bible that persons suffering from certain diseases (leprosy, etc.) were considered unclean and were therefore, not allowed to come in contact with other men. If, therefore, the word 'ابرى' be taken to mean “I declare to be free”, the clause would signify that the legal or social disabilities and disadvantages under which persons suffering from such maladies labored were removed by Jesus. If, however, the word be interpreted as “I heal”, then the clause would mean that Jesus used to heal persons suffering from these diseases. But as indicated above, Jesus used to speak in metaphors. So just as the “creation” spoken of is spiritual creation, the diseases mentioned are spiritual diseases. The Prophets of God as spiritual physicians; they give eyes to those that have lost spiritual sight, and they give hearing to those who are spiritually deaf, and they restore life to those who are spiritually dead (see also Matt 13:15). In this case the word **اكنه**

(blind or one who is blind at night) would stand for such person as possesses the light of faith but being weak, cannot stand trials. He sees in the daytime, i.e. s long as there are no trials and the sun of faith shines forth unclouded; but when the night comes on;; i.e when there are trials and sacrifices have to be made, he loses his spiritual vision and stands still. Similarly, the word ابرص (leprous) would, in the spiritual sense, stand for one who is imperfect in faith, having patches of diseased skin among healthy ones. But even if these words be taken in their physical sense, Jesus is proved to possess no peculiar power. All Prophets heal diseases and ailments by the power of prayer. In this case, however, the word اكمه (blind) would be taken in the sense of one who cannot see at night or one whose sight is weak. (Five Volume Commentary under 3:50)

As for giving life to the dead, this is not to be taken literally. Those who die never return to life in this world. Such a belief would contradict the Qur'an (23:100, 101; 21:96; 39:59, 60; 2:29; 40:12; 45:27). The sayings of the Prophet Muhammad<sup>sa</sup> also make this clear and we see this in the following example:

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ، حَدَّثَنَا مُوسَى بْنُ إِبرَاهِيمَ بْنِ كَثِيرٍ الأَنْصَارِيُّ، قَالَ سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لِقَبِيْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي ” يَا جَابِرُ مَا لِي أَرَاكَ مُنْكَسِرًا ” . قُلْتُ يَا رَسُولَ اللَّهِ اسْتَشْهَدْ أَبِي فِتْلَ يَوْمَ أُحُدٍ وَتَرَكَ عِيَالًا وَدِينًا . قَالَ ” أَفَلَا أُبَشِّرُكَ بِمَا نَقِيْتِ اللَّهُ بِهِ أَبَاكَ ” . قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ . قَالَ ” مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَخِيَا أَبَاكَ فَكَلَّمَهُ كِفَاْحًا فَقَالَ يَا عَبْدِي تَمَنَّ عَلَيَّ

أَعْطَكَ . قَالَ يَا رَبِّ تُحْيِي فَأُقْتَلُ فِيكَ ثَانِيَةً . قَالَ الرَّبُّ عَزَّ وَجَلَّ إِنَّهُ قَدْ سَبَقَ مِنِّي أُمَّمٌ إِلَيْهَا لَا يُرْجَعُونَ ” . قَالَ وَأَنْزَلَتْ هَذِهِ آيَةٌ : (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ) الْآيَةَ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ وَرَوَاهُ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْمَدِينِيِّ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ هَكَذَا عَنْ مُوسَى بْنِ إِبْرَاهِيمَ . وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرٍ شَيْئًا مِنْ هَذَا .

#### **Narrated Musa bin Ibrahim bin Kathir Al-Ansari:**

“I heard Talhah bin Khirash say: 'I heard Jabir bin 'Abdullah saying: “The Messenger of Allah (ﷺ) met me and said to me: 'O Jabir! Why do I see you upset?' I said: 'O Messenger of Allah! My father was martyred (on the Day of Uhud) leaving my family and debt behind.' “He (ﷺ) said: 'Shall I give you news of what your father met Allah with?’” He said: “But of course O Messenger of Allah!” He said: 'Allah does not speak to anyone except from behind a veil, but He brought your father to speak to Him directly. He said: “[O My slave!] Do you wish that I give you anything?’” He said: 'O Lord! Give me life so that I may fight for You a second time.' So the Lord [Blessed and Most High] said: 'It has been decreed by Me that they shall not return (21:96).' He said: “So this Ayah was revealed: Think not of those as dead who are killed in the way of Allah (3:170).” (Jami' at-Tirmidhi, Volume 5, Book 44, Hadith #3010)

The dead who were raised by Hazrat Isa<sup>as</sup> were not physically dead. Prophets are sent to give life to the spiritual dead. The Prophets all bring a revolution in the lives of their followers, and in religious terms, this is called giving life to the dead.

The Qur'an speaks of the quickening of the dead in the sense of granting life to the spiritually dead (3:28, 6:123, 8:43, 25:50, 36:71). In fact, in Chapter 8 Verse 25, Allah the Almighty States:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۗ

O Ye who believe, respond to Allah and the Messenger when he calls you that he may give you life” (Chapter 8 Verse 25)

Here it is spiritual and intellectual life that is meant. No Muslim believes that the Prophet Muhammad<sup>sa</sup> ever brought an actual dead person back to life.

Muhammad bin Abdillah bin Subayyil then mentions some miracles of the Prophet Muhammad<sup>sa</sup>.

Miracle: The Qur'anic Revelation

Our View: We accept this miracle as the greatest miracle for mankind. There is no doubt about it.

Miracle: The Splitting of the Moon

Our View: Ahmadi Muslims accept this miracle as well. However, the moon did not physically break into two pieces. This may have been a vision which was shown to many people. The moon was seen as if it was broken into two pieces. A possible explanation may be that this occurred through meteors. Meteors often fall from the skies and also fall on the moon, and it is possible that this happened and made the moon look like as if it was in fact physically split into two. There are many possible outcomes. It may have also been a vision seen worldwide. (One can read more about this miracle in detail from Seal of the Prophets Volume 1, Page 233)

Miracle: Water flowed from between his fingers

Our View: Hazrat Ahmad<sup>as</sup> stated:

“On many occasions, he multiplied water so much by dipping his fingers into a cup of water that the whole host and their camels and horses drank of it and yet the original quantity of the water was not diminished.” (Aina-e-Kamalat-e-Islam, Ruhani Khazain, Volume 5, Pages 65-67)

This passage exposes the life of Muhammad bin Abdillah bin Subayyil, where he said that Ahmadi Muslims deny miracles. One can read about the reality of miracles in Seal of the Prophets Volume 2, Page 457.

Miracle: The tree of Hananah

Our View: Hazrat Ahmad<sup>as</sup> has also accepted this incident. This again proves that Muhammad bin Abdillah bin Subayyil is dishonest in his allegations.

Hazrat Ahmad<sup>as</sup> states:

فلسفی کو منکر حقائق است۔ از حواس انبیاء پرستان است

The philosopher who denies the event of Hannanah is totally unaware of the extraordinary senses of his Prophets (Haqiqatul Wahi Page 25)

It is narrated that the Holy Prophet<sup>sa</sup> used to lean against Hannanah—a tree trunk—and when the pulpit was built for the Holy Prophet<sup>sa</sup>, Hannanah expressed its sorrow, which the Holy Prophet<sup>sa</sup> perceived. [Publisher]

Miracle: “A wolf spoke to him saying: “I bear witness that you are the Messenger of Allah”

Our View: Wolves do not speak to men literally. This narration is not found in the authentic books of ahadith.

Miracle: Hazrat Muhammad<sup>sa</sup> ascended to the heavens, as has come in the story of al-Isra wa'l Miraj

Our View: Both of these events were not physical. The Qur'an and the ahadith make it clear that the Prophet Muhammad<sup>sa</sup> was not physically raised to the heavens.

## **Miracles of Hazrat Ahmad<sup>as</sup>**

The author then says that Hazrat Ahmad<sup>as</sup> brought no miracles. However, this is far from the truth. Hazrat Ahmad<sup>as</sup> brought thousands of miracles. In fact, after the Prophet Muhammad<sup>sa</sup>, he<sup>as</sup> brought more miracles than any other prophet.

Miracle of the Arabic Language: Hazrat Ahmad<sup>as</sup> was taught 40,000 words of the Arabic language in one night. He<sup>as</sup> challenged the entire world in regards to this, and no one was able to respond to his challenge.

Hazrat Ahmad<sup>as</sup> states:

“I have been given the sign of eloquence and mastery in Arabic, as a reflection of the Quranic miracle of eloquence, and no one can challenge me on this.” (The Need for the Imam, Page 42)

Miracle of Abdul Karim: Doctors till today agree that rabies is 100% fatal and extremely dangerous. In 1906, a young man named Abdul Karim sahib from Hyderabad was miraculously

cured of this disease, when Hazrat Ahmad<sup>as</sup> prayed for him. It was as if a dead man had been given life. (Haqiqatul Wahi Page 597) (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Miracle of The Eclipses: The Prophet Muhammad<sup>sa</sup> prophesied that there would be a solar and lunar eclipse for the truthfulness of the Imam Mahdi over 1400 years ago. This miracle was also fulfilled for Hazrat Ahmad<sup>as</sup>.

Miracle of Protection: There was a dreadful plague, in which hundreds of thousands were dying day and night. Hazrat Ahmad<sup>as</sup> prophesied that his true followers would be protected and this is exactly what had happened. The following is a noteworthy incident:

“Note dated May 4, 1904: Today Maulavi Muhammad ‘Ali, M.A. manager and editor of the Review of Religions, became indisposed. He had a headache and felt that his temperature was rising and he suspected that these might be symptoms of the plague. When the Promised Messiah<sup>as</sup> was informed of this, he immediately visited Maulavi Muhammad ‘Ali and said: “If you suffer from plague while you are dwelling in my house then the revelation received by me:

إني أحافظ كلّ من في الدار.

and all our affairs would be proved vain. He examined his pulse and assured him that he certainly had no fever and this was confirmed by a reading of the thermometer. The Promised Messiah<sup>as</sup> said: “I believe as firmly in the divine revelation that comes to me as I believe in the Books of God.” (Al Badr, Volume 3, No.18-19, May 8-16, 1904, p4)

Hazrat Ahmad<sup>as</sup> himself explains the meaning of “dar” [house], in the following words:

“This should not be taken to mean only such people who dwell in my house made of brick and mortar; rather, this also refers to all those who follow me completely and dwell in my spiritual home.” (Noah's Ark, Pages 16-17)

Miracle of Protection from Hypnosis: The Promised Messiah<sup>as</sup> would send his books to a Hindu, and this made some Ahmadi Muslims wonder why this was so. The Hindu then narrated a story. He explained that he had knowledge and a lot of experience with mesmerism. He had the ability to hypnotize people and make them act in a certain way. He once came near Qadian and had the satanic thought that he should hypnotize Hadhur<sup>as</sup> in front of his sahaba. He began this attempt, but felt as if Hadhur<sup>as</sup> had a power which was responding to him. He focused more and more but there was no effect. He then focused more and now became confident that he would overcome the Messiah. However, at that very moment, he felt as if there were two lions, both on the right and the left of the Promised Messiah<sup>as</sup> who ran to attack him. He became so frightened, that he ran out of the mosque, holding his shoes in hand. Hadhur<sup>as</sup> asked who this person was, that suddenly got up and left. Two or three people went after the Hindu, but he was unable to speak and said that they should come back later. He was an accountant and later when he went back to Lahore, he narrated this entire incident to the Messiah<sup>as</sup> and accepted that he<sup>as</sup> is under the protection of Allah.

Miracle Regarding his Literature: The books of Hazrat Ahmad<sup>as</sup> and their eloquence is itself a miracle. We do not find such literature in the history of mankind.

Commentary Miracle: Hazrat Ahmad<sup>as</sup> received the following revelation:

مَنْعَهُ مَانِعٌ مِنَ السَّمَاءِ

“He has been forbidden by the Forbidder from heaven.”

This means that [Arabic] in this competition of writing a commentary, no one will be able to compete with you. God has deprived the opponents of the capacity and the knowledge.

Hazrat Ahmad<sup>as</sup> stated:

“Although the revelation refers only to a single masculine person, namely, Mehr Shah [Pir Mehr ‘Ali Shah], I have been given to understand by God that all opponents are included in it so that a truly highest and greatest Sign might be shown; that is, if all opponents were to join together like one person to write a commentary in competition with me, they would certainly not be able to do it.” (Al Hakam, Vol 5. no.3, January 24, 1901, Pg 10)

Then Allah the Almighty also revealed:

مَنْ قَامَ لِلْجَوَابِ وَتَسَمَّرَ، فَسَوْفَ يَرَى أَنَّهُ تَنَدَّمَ وَتَدَمَّرَ

Meaning that [Arabic] He who, being incensed, sets out to write a reply, will soon find that he is filled with remorse and has come to a sorry end. (Nuzulul Masih, Pages 193-194, Ruhani Khazain, Vol 18, Pages 571-572)

Hadhur<sup>as</sup> further explained the fulfilment of this prophecy:

“One Muhammad Hasan Faizi of village Bheen, Tahsil Chakwal, District Jhelum, a teacher in the Madrassah Nu‘maniah in the Shahi [Royal] Mosque Lahore, made a public announcement that he would write a reply to my book. After making such a tall claim, when he started compiling his notes and with reference to some of the verities that I had set out in my book he called down the curse of Allah upon liars, he perished soon thereafter. Observe how, having called down a curse upon me, he died an accursed death within a week.” (Nuzulul Masih, Page 194, Ruhani Khazain Vol 18, Page 572)

Miracle of Progeny to Hazrat Hazrat Khalifatul Masih I, Maulvi Hakim Nur ud Din<sup>ra</sup>: Hazrat Ahmad<sup>as</sup> himself mentioned this miracle in his book Divine Manifestations. He<sup>as</sup> states:

“Some years ago, an unfortunate and ignorant person raised the objection that Maulawi Hakim Nurud-Din Sahib lost his son while he is one of my most devoted companions. Although this objection was made out of sheer prejudice and ignorance, considering that our master the Holy Prophet Muhammad<sup>sa</sup> lost eleven of his sons, yet, as a result of my supplications, God revealed to me that Maulawi Hakim Nur-ud-Din Sahib would be granted another son and that this son would later develop boils all over his body as a proof that he is indeed the one who was born as a result of my prayers. This is exactly what happened. A short while after this prophecy, a son was born to Maulawi Sahib and was given the name ‘Abdul Ha’i. Shortly after his birth, he developed many boils over his body, the marks of which can still be seen on him. God created those boils on his body so that nobody would think that the birth of the son was the result of a coincidence and not the result of prayers, or that this was not a

conclusive proof of the fulfilment of my prophecy.” (Divine Manifestations Page 33)

Such miracles are not for everyone. They are not for everyone who accepts the Prophets either, rather it is only for those who accept the Prophets and come to them with sincerity.

Hazrat Ahmad<sup>as</sup> states:

صدق سے میری طرف آؤ اسی میں خیر ہے  
ہیں درندے ہر طرف تم میں عافیت کا ہوں حصار

“Goodness lies in coming unto me with sincerity. There are evils all around, I am the fort of peace”

Hazrat Ahmad<sup>as</sup> states:

“Similar to when a bar of iron is placed in a fire and the fire overpowers it completely, that bar of iron develops the exact appearance of the fire, but it cannot be said that it is the fire itself, even though it manifests the characteristics of the fire. In the same way, the one whose entire being is engulfed by the fire of divine love, he too becomes the manifestation of divine glory, but it cannot be said that he is God; for he is only a human whom that fire has completely engulfed. After the fire has completely dominated, thousands of Signs of consummate love appear—not just one solitary Sign which would remain doubtful to a discerning person and seeker after truth. Rather, this relationship is recognized by hundreds of Signs” (Haqiqatul Wahi Page 24)

Allah the Almighty Puts His attributes in the Prophets and at times, the Prophets reach a stage, where their desire takes the robe

of taqdir-e-elahi. However, this is not always the case. If this was always the case on the saints and the Prophets, there would be a danger and people would perhaps fall into error and put them on the Throne of Allah. To protect the world from such shirk, and to preserve the Oneness of God, the saints and prophets are not always under this special phenomena.

Miracle of Seeing the Prophet Muhammad<sup>sa</sup>: Hazrat Munshi Zafar Ahmad sahib<sup>ra</sup> narrates that when he did baiat in Ludhiana and Hadhur<sup>as</sup> announced the baiat, there was a Sufi who asked some questions. One question he asked was, that in return of accepting you, can you get us to see the Prophet Muhammad<sup>sa</sup> in our dreams? Hadhur<sup>as</sup> explained that for this special blessing there is a condition. He<sup>as</sup> stated that you need to do good works, and then looking right at Munshi sahib, Hadhur<sup>as</sup> said, or have the Blessings of Allah. Munshi sahib says that, that very night Allah showed me the Prophet Muhammad<sup>sa</sup> in my dream and from that day on, I continued to see him<sup>sa</sup> in my dreams. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Prayer of the Messiah: Once a young man in his late teens fell ill in a village and his mother brought him to the Promised Messiah<sup>as</sup> in Qadian for treatment. However, the young man lived for only a few days and passed away. Out of compassion, Hazrat Ahmad<sup>as</sup> performed his funeral prayer. The prayer went on for such a long time that many persons became troubled and restless. After the prayer was over, he explained that he prayed very earnestly for the young man and did not stop until he actually saw him entering paradise and walking around in it. That night, the young man's mother also saw her son strolling comfortably in paradise. He remarked that he was forgiven and shown mercy due to the prayer of the Promised Messiah<sup>as</sup>. Although the mother was extremely

saddened at the death of her son, this happy dream became a source of great comfort and joy for her.

Miraculous Incident with a Companion: Hazrat Sheikh Ghulam Ahmad<sup>ra</sup> left Hinduism and joined Ahmadiyyat, the true Islam. He said that once in a gathering, Hazrat Ahmad<sup>as</sup> was delivering a speech. During this speech, the companion had thoughts going on in his mind and one thought which came, was that “his name is Ghulam Ahmad, and mine is also Ghulam Ahmad.” Allah speaks to him daily but has never spoken to me. At that very same moment, Hadhur<sup>as</sup> turned to him and said, yes those who are Blessed by Allah, and then continued his speech. Hazrat Sheikh Ghulam Ahmad<sup>ra</sup> said that after the Promised Messiah<sup>as</sup> turned him and said these words, he began to get the revelation of Allah and true visions. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Miracle Shown by Allah, Connecting the Hearts of the Righteous: Hazrat Maulvi Abdullah<sup>ra</sup> was a companion who mentioned a beautiful story. There was an elderly person from Iran, who continued to get the following revelation:

**مقصود تون از قاديان حاصل مي شود**

Meaning, that your purpose will find you in Qadian. How would people in Iran know what or where Qadian is? The elderly person reached Peshawar and then finally reached Qadian through directions from others. When he reached Qadian, he would ask people in the markets, that where is Mirza sahib? Where is the Promised Messiah? However, the people of the marketplace were uneducated. They did not even know Urdu, how would they know Persian? They did not understand him and could not

answer him. At this time, Hazrat Ahmad<sup>as</sup> left his house for a journey but after a few steps, Allah Revealed that a person is looking for you in the marketplace. Hadhu<sup>ras</sup> turned back and when he reached the marketplace, he saw the person from Iran. When the Irani found out that the Promised Messiah<sup>as</sup> had arrived, he attached himself to him and embraced him. Both the Irani and Hazrat Ahmad<sup>as</sup> began to cry, and the companions also cried. This brought a new wave of faith in the companions. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Miracle of Curing the Hearing of an Elderly: There was an elderly person who came to Qadian. His hearing had given up on him. He would have to use a sort of rubber tube which he always kept with him. He would put the rubber tube in his ear, and the other person would have to speak in this tube for him to hear. Only then he would hear something. He came and sat in the gathering of Hazrat Ahmad<sup>as</sup> and Hadhur<sup>as</sup> said a few sentences. The elderly spoke in between and said Hadhur, I do not hear anything. Pray that I start to hear. Hadhur<sup>as</sup> responded by saying that Allah is All Powerful and has this ability. Right when Hadhur<sup>as</sup> said this, the old aged man said that my illness disappeared. My ears began to hear and I heard the entire speech of Hadhur<sup>as</sup>, took the rubber tube and threw it away. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Miracle of Curing Leg Pain: A companion of Hazrat Ahmad<sup>as</sup> had a lot of pain in his legs. He went to many Hakims and doctors and tried to get treatment, but nothing changed. Hazrat Hakim Maulvi Nur ud Din<sup>ra</sup> was a famous doctor and started treatment with him, but still nothing changed. He said that one day he was waiting for Namaaz in Masjid Mubarak, and when Hazrat Ahmad<sup>as</sup> came to the prayer from his house, all stood up. The

companion had a lot of pain in his legs and was not able to stand up. During this time, Hadhur's<sup>as</sup> foot came over his foot and at that time, the pain from that leg suddenly went away. When Hadhur<sup>as</sup> finished his prayer and was going home, the companion said this sounds out of place, but my request is that please put your foot on my other foot as well. Hadhur<sup>as</sup> did not ask why. The companion requested it and Hadhur<sup>as</sup> fulfilled his request. That leg also healed right away. The companion originally had so much pain in his legs, that he had two crutches. When both legs were healed, he took the crutches and went upstairs and in happiness, he threw them down and they completely shattered. He said that after this, he went to Hazrat Hakim Maulvi Nur ud Din<sup>ra</sup> and said you gave me medicine for months, but nothing had ever changed. Today Hadhur's<sup>as</sup> foot came over my feet and both legs are now healed, and no pain remains. Hazrat Hakim Maulvi Nur ud Din<sup>ra</sup> said I am an ordinary doctor. I can only give medicine while he is a Prophet of God. My medicine cannot compare to the blessings of the prophets. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Curing through Tabarruk: A companion of Hazrat Mirza Ghulam Ahmad<sup>as</sup> mentioned that when they would come to Qadian, they would take the bread which was touched by the Messiah<sup>as</sup>. The remaining pieces of langar khana were also kept by them and they took them home. Whenever someone would get ill, they would take those pieces and the remaining food of Hazrat Mirza Ghulam Ahmad<sup>as</sup> was fed to the sick, and Allah would Cure them. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Curing of the Eyes: Hazrat Mian Muhammad Siddiq<sup>ra</sup> mentioned that his eyes would always get watery and would never rest. He found out that Hazrat Ahmad<sup>as</sup> prophesied that kings will seek

blessings from his clothes and said that the thought came to my heart that we are not sure when the kings will come. However, if they will get blessings, why would this poor one not get anything? When he heard of this revelation, he sat behind Hazrat Mirza Ghulam Ahmad<sup>as</sup> and took the hanging part of his turban, and rubbed it on his eyes. His eyes were completely cured. Hazrat Mian Muhammad Sharif<sup>ra</sup> mentioned that his eyes had trachoma disease. He also took the hanging part of the turban of Hadhur<sup>as</sup> and his eyes were healed. The same happened with another lady. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Curing of the Knees: Hazrat Khawaja Abdul Rahman<sup>ra</sup> stated that his father Mian Shadi Khan would do Adhaan (the call to prayer) in Qadian. One day he did not give the call to prayer and Hadhur<sup>as</sup> asked the grandmother that today Shadi Khan did not give the call to prayer. She said his knees were really hurting so he could not walk to the mosque to give the Adhan. At that time Hadhur<sup>as</sup> was eating a melon and he had two pieces and gave it to her along with two of its peels. Hazrat Mirza Ghulam Ahmad<sup>as</sup> said that give this to Shadi Khan and tell him to eat the melon and rub the peels on his knees. When the father ate the two pieces and rubbed the peels on his knees, his pain completely disappeared. That same day, he gave the Adhan for Asr prayers. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Another similar incident is also recorded. Hazrat Mian Mirajdin Umar<sup>ra</sup> said that once Hazrat Ahmad<sup>as</sup> came to Lahore and stayed a few days. A old companion named Mian Feroz<sup>ra</sup> had a lot of pain in his knees. Two people would have to help him and only then would he be able to walk a few steps. Because of the visit of Hadhur<sup>as</sup>, he would still visit despite his pain. Once Hadhur<sup>as</sup> turned to him and said Mian Feroz Din, how are you? He replied

that my knees have a lot of pain, and I cannot walk. Hadhur<sup>as</sup> said “Feroz Din, get up, get up”. He kept replying that I cannot get up. Hadhur<sup>as</sup> again said “get up, get up”. He then tried to get up and when he straightened his knees, all of the pain was gone. Mian Mirajdin Umar<sup>ra</sup> said that Mian Feroz Din<sup>ra</sup> remained alive for 4-5 years but never had pain in his knees again. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Another recorded incident where knees were healed related to Hazrat Hafiz Ghulam Rasul<sup>ra</sup>. He<sup>ra</sup> said that he had not yet accepted Ahmadiyyat and was still researching. However, he heard that Hazrat Ahmad<sup>as</sup> has now made an announcement in Lahore, that there is a religious conference of world religions and that his paper will be read and that Allah told him that his paper will supersede all others. Hazrat Hafiz Ghulam Rasul<sup>ra</sup> was impressed at such a big claim. He thought to himself, that thousands will come while Mirza sahib will only have 15 or 20 followers. Majority would be the opponents. How would they accept that his paper would be the best? He accepted that if this actually happens, it would be a miracle and a sign of the Help of Allah. When he heard about this, he decided that he should go to the conference, but had a lot of pain in his knees. However, he really wanted to hear the paper being read in Lahore, during the conference. He had a friend belonging to the Ahle Hadith and decided to convince him to go as well. They decided to travel to Lahore and saw thousands of guests, and only a 15-20 members of the Jamaat. However, the paper of Hazrat Ahmad<sup>as</sup> succeeded over all others. Everyone was accepting this, including the opponents. When the paper was completed, Hazrat Hafiz Ghulam Rasul<sup>ra</sup> prayed that if this man (Hazrat Ahmad<sup>as</sup>) is the same one who was prophesied, then my Dear Allah, I pray to you that from his blessings, take away my pain and cure me. He said

I prayed this and then went outside, and as I reached the gate, all of my pain disappeared. He then mentioned that he had now reached the age of eighty but had never had such pain in his knees again. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Curing Tuberculosis (TB): Hazrat Maulvi Ghulam Rasul Rajeki<sup>ra</sup> stated that his teacher Hazrat Maulvi Abdul Imamuddin<sup>ra</sup> had a son named Hazrat Qazi Akmal who was in Gujrat studying and was afflicted with tuberculosis. In that time, this disease was seen as death. Now it is seen as treatable within six months, but in that time, those who got this disease, were announced dead. His teacher tried to give him treatment but nothing happened. A famous doctor then said that he is in his last stage and cannot be cured. He was told not to waste more money. The doctor also said do not tell the sick person because it would make him feel sad. Hazrat Maulvi Ghulam Rasul Rajeki<sup>ra</sup> and Hazrat Maulvi Abdul Imamuddin<sup>ra</sup> went to Qadian and at that time guests were eating with the Messiah<sup>as</sup>. Maulvi sahib requested Hadhur<sup>as</sup> that my son has tuberculosis and the sickness is in its last stage and doctors have said it is not treatable. However, I read in ahadith, that the leftover food of those whom God loves have healing, so please provide me some. Hadhur<sup>as</sup> gave him the food. The companion then came back and gave Qazi Akmal the bread daily and the incurable was cured. Qazi Akmal lived a long time and passed away during the life of Hazrat Mirza Nasir Ahmad<sup>th</sup> and served the community for a really long time. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Curing of Anemia: Hazrat Sheikh Muhammad Afzal<sup>ra</sup> mentioned that he went to Qadian and at that time he was affected by anemia and his hand was also affected. He was in treatment for three years, but nothing had changed. He went along with another

person to do baiat. When the time for baiat came, he was lucky enough that Hadhur<sup>as</sup> took his hands over the hands of his friend. Hadhur<sup>as</sup> grabbed his hand with a really strong grasp. Through the pressing of Hadhur<sup>as</sup>, a lot of pain was caused to Hazrat Sheikh Muhammad Afzal<sup>ra</sup> but he was happy that the Prophet of God is holding my hand and it may heal him. Hadhur<sup>as</sup> continued to press his hand and within 3 to 4 days of the baiat, the pain in his hand disappeared and he mentioned that in his entire life, he never had anemia again. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Curing of Cataract in Eyes: Hazrat Hafiz Nabi Baksh<sup>ra</sup> mentioned a story when he was 80 years of age. He said that when he was a young man, he got cataract in his eyes. A cataract is a clouding of the lens in the eye, which leads to a decrease in vision. He showed the doctors, who said he would need an operation and that there is no other cure. He was really worried as the doctors said his eyesight will stop and then he would have an operation. Hadhur<sup>as</sup> did the Islamic practice of damm and rubbed the saliva of his mouth on his eyes, and his cataract disappeared. He said that he was young and now he is 80 years of age and has never had cataract again. In fact, he never had any type of disease in his eye since that day. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Curing the illness of Spleen: A companion of Gujrat mentioned that he had the illness of spleen which occurs in the stomach. Doctors and physicians tried to treat him, but nothing had changed. His illness continued to grow. He was despaired and saw nothing but death. He then heard that a man claims to be the Imam Mahdi, and how that is a big claim. He decided to go to Qadian and thought perhaps my destiny will change. He met the

Messiah<sup>as</sup> and said that he has had a lot of treatment but nothing has changed. He mentioned that he is in a lot of pain and his illness increases. Hadhur<sup>as</sup> told him to raise his shirt from his stomach and Hadhur<sup>as</sup> rubbed his stomach and suddenly his illness disappeared and he felt as if he had never suffered from it in his life. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

Curing of the Kidneys: Hazrat Sheikh Nias Muhammad<sup>ra</sup> had illness in his kidney. He once went to Qadian and wrote a letter of prayer to Hazrat Ahmad<sup>as</sup>. As the letter reached Hadhur<sup>as</sup>, the pain disappeared. When Hadhur<sup>as</sup> came to pray, he looked at the companion and asked how he was doing. Hadhur<sup>as</sup> said that he got the letter and prayed for him. The companion replied that the pain has disappeared but that he has a request. He said that I got this illness after I accepted Ahmadiyyat and people mock me, that this is a punishment, so please pray this sickness is removed forever. Hadhur<sup>as</sup> said Allah is All Powerful. The companion mentioned this story in 1938 and said that from that day till today, I have never had any pain in my kidneys. (Mufti Mubashir Kahloon, Jalsa Salana Canada 2019)

These are only a few miracles which have been mentioned. There are hundreds, nay thousands of more. However, as we know from the life of the Prophet Muhammad<sup>sa</sup>, despite all of the miracles shown, the opponents continue to say:

لَوْلَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ

“Why is a sign not sent down to him from his Lord?” (Chapter 10 Verse 21)

## CHAPTER SIX

# **“Erroneous”, “Malicious” Claims of the Promised Messiah?**

Muhammad bin Abdillah bin Subayyil continues to mock the Prophet of Allah by saying that Hazrat Ahmad<sup>as</sup> has made false and erroneous claims, God Forbid.

## **He Claimed to be a Prophet and the Awaited Messiah**

Hazrat Ahmad<sup>as</sup> not only made this claim, but proved it. In the

same book quoted titled “Haqiqatul Wahi”, there are thousands of signs which prove his truth.

Hazrat Ahmad<sup>as</sup> states:

“I swear by God, in whose hands my life is, that it is He indeed who has sent me, and He indeed has named me a Prophet, and He indeed has called me the Promised Messiah, and He has manifested great Signs in my support, the number of which extends to 300,000, some of which have been incorporated by way of illustration in this book.” (Haqiqatul Wahi Page 632)

## **He Claimed to be the Reason His Village was Protected from Plague**

Muhammad bin Abdillah bin Subayyil quotes the Promised Messiah<sup>as</sup> who stated:

“...However long the plague remains upon the earth—even if it should last for seventy years—God Almighty will safeguard Qadian from its horrific destruction, because this is the throne of His Messenger. This is a sign for all nations.” (Defence Against Plague Page 18)

How is this an erroneous claim when it was fulfilled? Muhamad bin Abdillah bin Subayyil asks for miracles, and when they are shown, he turns his back and begins to mock. The miracle of protection is a special sign for the truth of the Prophets mentioned in the Qur'an.

Allah States:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ  
يَسْتَغْفِرُونَ {34}

But Allah would not punish them while thou wast among them, and Allah would not punish them while they sought forgiveness (Chapter 8 Verse 34)

Hazrat Ahmad<sup>as</sup> explains this sign in his book Haqiqatul Wahi. He<sup>as</sup> states:

Eighty-second Sign—Is this prophecy that has been recorded a number of times in my books:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ إِنَّهُ أَوَى الْقَرْيَةِ

Meaning that, God shall not remove this plague from this people and shall not change His will as long as people do not change the condition of their hearts and God will eventually extend His protection to this village [i.e. Qadian]. And He said:

لو لا الإكرام لهلك المقام

Meaning that, had it not been out of My regard for you, I would have destroyed this entire village and would not have spared anyone. And He said:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

And God is not such that He would have destroyed them all while you dwelt amongst them.

Bear in mind that the phrase used by God Almighty **إِنَّهُ أَوَى الْقَرْيَةَ** means that, after some chastisement, God Almighty will extend His protection to this village. It does not mean that the plague will not visit it at all. The Arabic word **أوى** refers to the refuge offered to a person who is first afflicted with calamity to a certain extent and then enters peace.” (Haqiqatul Wahi Pages 297-298)

## **He Claimed That He was Impregnated with Jesus?**

Muhammad bin Abdillah bin Subayyil continues his mockery and misquotes a passage from the book Noah's Ark.

Hazrat Ahmad<sup>as</sup> stated:

“The soul of Jesus was breathed into me, and in metaphorical terms, I was impregnated. Then, after a period of no more than ten months, through the revelation recorded towards the end of the fourth part of Barahin-e-Ahmadiyya on page 556, from Mary I was transformed into Jesus. And thus, I became the Son of Mary.” (Noah's Ark Page 81)

Firstly, it is important to make it clear that this was not a physical condition, rather metaphorical as Hazrat Ahmad<sup>as</sup> explained. This is all spiritual and the pregnancy is spiritual as well. This is mentioned in both the Qur'an and the ahadith. The anti Ahmadis are in reality mocking the Qur'an, the ahadith, and their own scholars.

Allah States:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً  
لِلْعَالَمِينَ {92}

And remember her who preserved her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.(Chapter 21 verse 92)

Allah in this verse has used the words فَنَفَخْنَا فِيهَا to refer to a woman but Allah has also Stated:

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا  
فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {12} وَمَرْيَمَ  
ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ  
رَبِّهَا وَكُنْتِ مِنَ الْقَائِمِينَ {13}

And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, ‘My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;’ And the example of Mary, the daughter of ‘Imran, who guarded her private parts — so We breathed into him of Our Spirit — and she fulfilled in her person the words of her Lord and His Books and was one of the obedient. (Chapter 66 verse 12-13)

In these verses, Allah has used the words فَنَفَخْنَا فِيهِ which is in regards to males. We see a clear distinction in both verses as this verse refers to the condition of the males and whom they should be like.

The condition of the believers should either be like the wife of Pharaoh, or Hazrat Maryam<sup>as</sup>, the daughter of Imran. Now it's clear that Allah states that the believers should be like these two

women, so it is obvious that a believer would either be like Pharaoh's or Maryam<sup>as</sup>. Ahmad<sup>as</sup> has claimed his condition to have reached like Maryam<sup>as</sup>. According to this ayah, Allah says a believer cannot even be a true believer unless he follows the example of one of these women. These are conditions of the believers according to the Qur'an and when a believer follows Allah and all of his commands, Allah says He blows a spirit into the believer.

Allah States in the Qur'an:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا {86}

And they ask thee concerning the soul. Say, 'The soul is by the command of my Lord; and of the knowledge thereof you have been given but a little.'(Chapter 17 verse 86)

The way a prophet is made is through the knowledge of Allah. When Allah blew His spirit, then the latter day Messiah spiritually went through a condition like Maryam<sup>as</sup>. This verse shows us that the one who was to come from Allah as the latter day Messiah would be spiritual that he would raise to this rank. Now the ones who raise this allegation are asked whether they claim to follow either the wife of Pharaoh or Maryam<sup>as</sup> and if none how can they claim to be believers? If they mock a similarity to Maryam<sup>as</sup> they should not claim to be like the wife of Pharaoh. If the anti Ahmadis claim that both titles are ridiculous, they only have one other woman to be likened to. Allah States in the Qur'an:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطَ ۗ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ {11}

Allah sets forth for those who disbelieve the example of the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted unfaithfully towards them. So they availed them naught against Allah, and it was said *to them*, 'Enter the Fire, ye twain, along with those who enter.'(Chapter 66 Verse 11)

The anti Ahmadis have only four choices of which four categories they want to be included in according to the Qur'an. Either the wife of Pharaoh, Maryam<sup>as</sup> and be believers, or the Wife of Noah and the wife of Lot, and be disbelievers. If they do not want to be a part of any category, then maybe they should not claim to be humans as the Qur'an has only given us these four categories.

The statement of Ahmad<sup>as</sup> simply shows us that for a period of as much as two years, he spent his life being at such a spiritual stage that he obtained qualities which Hazrat Maryam<sup>as</sup> had. The most important quality from this would of course be the dependence on Allah which Maryam<sup>as</sup> had for every matter. These qualities also include being near to Allah, being pure and being truthful. How can one see an allegation in a statement of Ahmad<sup>as</sup> simply saying he was nurtured in these amazing qualities which were possessed by a righteous person who the believers are told to be like, in the Qur'an?

The question arises that how can a Muslim be like Maryam<sup>as</sup> without going through what she went through? Once again this is of course spiritual. Once in Masjid al Aqsa the fourth Khalifa Hazrat Mirza Tahir Ahmad<sup>th</sup> was answering questions before his khilafat. All answers were accepted by the people and the environment was amazing. One maulvi did not like this and stated tell me when Mirza sahib went through the condition of Maryam what type of things did he encounter? and also mocked this writing in other ways. Hazur<sup>th</sup> asked him that in the Qur'an Allah names the believers through two categories either the wife of Pharaoh or Maryam<sup>as</sup>. He also said that you opposed to a spiritual condition of Maryam, and are never ready to accept that you have

gone through such a condition. So Pharaohs wife is left, so explain to us whether you are a believer or not and what Pharaoh has done to you and how you have acted as a wife? The maulvi was speechless and had no answers and this is exactly the case with the typical day anti Ahmadis. Because they are not true believers and have not experienced such a rank, they begin to mock others. If they cannot be Maryam<sup>as</sup> spiritually, they have to be like the wife of Pharaoh if they are true believers.

Perhaps the anti Ahmadis have not consulted a dictionary, and for this reason they were unaware of what metaphorical meant. The verses of Surah Tahrim made it clear that there are two examples for the believers, and only two. One stage is that of the wife of Pharaoh, and the second is the stage of Hazrat Maryam<sup>as</sup>, which is a higher stage and cannot only be achieved by staying away from evil, but by performing righteous deeds. This verse had a prophecy that in the ummah of Islam, there would be an Ibn Maryam.

This condition is also mentioned in the ahadith. The Prophet Muhammad<sup>sa</sup> stated:

مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا وَالشَّيْطَانُ يَمْسُهُ حِينَ يُوَلَّدُ، فَيَسْتَهْلُ صَارِحًا مِنْ مَسِّ الشَّيْطَانِ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا

“No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son.” (Sahih al Bukhari, Vol 6, Book 60, Hadith #71)

This hadith can only be accepted when we accept that this refers to everyone like Hazrat Isa<sup>as</sup> and Maryam<sup>as</sup>. Otherwise it would mean that all Prophets were God Forbid touched by satan, which is in contradiction to the Holy Qur'an.

**Imam Zamakshari**, the writer of Tafsir al-Kashaf has also agreed with us and has only accepted this in the sense that it refers to all in the likeness of Hazrat Isa<sup>as</sup> and Maryam<sup>as</sup>. He states:

فإن صح فمعناه أن كل مولود يطمع الشيطان في إغوائه إلا مريم وابنها،  
فإنهما كانا معصومين، وكذلك كل من كان في صفتهم

Meaning, that we can only accept this if it means that everyone in the likeness of Isa<sup>as</sup> and his mother Maryam<sup>as</sup>.

**Hazrat Rabia Basri<sup>ra</sup>** is a famous female saint known throughout many parts of the world. She has also spoken about this condition. She said, “On the day of judgment, when a voice will say that ‘Oh Men, then from the ranks of the men,’ Hazrat Maryam<sup>as</sup> will come forward and her feet would first move.” (Tazkiratul Auliya Pages 41-42 Urdu Edition)

**Hazrat Muinuddin Chishti<sup>ra</sup>**, who has a high rank in the eyes of the non Ahmadi scholars has also spoken on this spiritual station and said that he went through it. In his poem, he said:

“The ruhul Qudus is an angel which is blowing in Muinuddin, (meaning giving ilhaam), and I am unaware of why this is so but

I have become the second Isa”

۲۶۰

دیوان خواجہ معین الدین چشتی

(۷)

دمیدم روح القدس اندر معینے میدم  
من نمیدانم مگر من عینے ثانی شدم

ترجمہ: ہر دم روح القدس کو معین کے اندر پھونکا جا رہا ہے مجھے تو علم نہیں کہ یہ کیوں ہے کیا میں  
عینی ثانی بن جاؤں گا۔

غزل (۷۱)

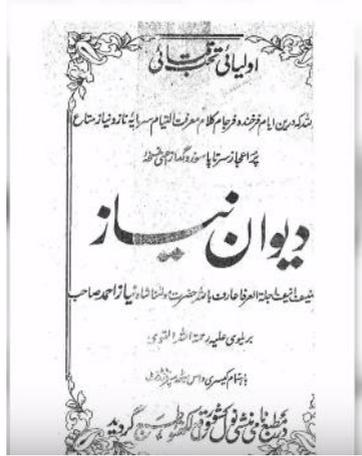
(۱)

چمن زیادہ عشق تو مست بیخیزم  
ہم بحال تو یتیم بہر چہ درگرم

ترجمہ: جب میں تیرے عشق کی شراب پی کر مست الٹ ہوا ہوں جب سے تو میں بدھ رہی  
نظر دوڑاتا ہوں مجھے بس صرف تیرا ہی جلوہ نظر آتا ہے۔

This is also referring to a likeness of Isa<sup>as</sup>. He went through a similar spiritual experience.

**Shah Niaz Ahmad Dehlvi** also wrote about him going through such an experience in his poetry. He says that I am Isa Ibn Maryam and Ahmad Hashmi.



موسوی جلوهٔ بین منم قلہ فلسطین منم	نور منم شکر منم منم منم منم منم
سیسی مرگی منم احمد باشمنی منم	حیدر شکر منم منم منم منم منم
را از و نیما ز خود منم سوز و گداز خود منم	کوه قدم ز سر منم منم منم منم منم
من منم منم منم منم منم منم منم	رفیق ز خویش منم منم منم منم منم
من منم منم منم منم منم منم منم	سر منم منم منم منم منم منم منم

The elders of the ummah have said similar to what Hazrat Ahmad<sup>as</sup> explained, with a slight difference. No one in the ummah except Hazrat Ahmad<sup>as</sup> claimed that God had named them Maryam and then breathed into this 'Maryam' the spirit of Isa. This was a special blessing for the Messiah and Imam Mahdi. Hazrat Ahmad<sup>as</sup> surpassed others of this ummah as he went through the condition of Maryam and reached perfection through it.

This condition means that before reaching appointment from God and Prophethood, for a specific time, he remained in the condition of Maryam<sup>as</sup>, who is called Siddiqah in the Qur'an. Allah States:

وَأُمُّهُ صِدِّيقَةٌ

And his mother (Maryam) was a truthful woman. (Chapter 5 Verse 76)

Hazrat Ahmad<sup>as</sup> remained on the station of truthfulness and the prophets go through this phase before prophethood. Just like the station of righteousness is a stage, the rank of truthfulness is also a stage which the Prophets go through.

This spiritual condition is also mentioned in Haqiqatul Wahi.

Hazrat Ahmad<sup>as</sup> explains:

“In the Word of God which I have set out in various places throughout my book Barahin-e-Ahmadiyya, God Almighty has clearly stated how He designated me as ‘Isa Ibn-e-Maryam [Jesus, the son of Mary]. In that book, God first named me ‘Maryam’ [Mary] and then disclosed that the Spirit was breathed into this

Maryam by God and then He said that after the breathing of the Spirit, the status of Maryam was converted into the status of ‘Isa, and thus ‘Isa, having been born of Maryam, was called Ibn-e-Maryam. At another place in the same context God said:

فأجاءه المخاض إلى جذع النخلة، قال يا ليتني متّ قبل هذا وكنت نسيا

منسيا

Here, God Almighty says, by way of metaphor, that when the status of ‘Isa was born from the status of Maryam in this commissioned one, and this commissioned one was thereby close to becoming Ibn-e-Maryam, the need to preach, which resembles the pain of childbirth, brought him to the dried roots of the Ummah [Muslim people] which lacked the fruit of understanding and righteousness. They were ready to condemn him as an impostor on hearing such a claim and to cause him grief and to say various disparaging things concerning him. Then he said in his heart, ‘Would that I had died before this and had been utterly forgotten so that nobody had known my name.’(Author)” (Haqiqatul Wahi, Page 100 Footnote)

There are more references from the non Ahmadi scholars on this subject.

In his Maktubat, **Hazrat Mujadid Alf Thani<sup>th</sup>** mentions the following narration:

لن يلج ملكوت السموات والأرض من لم يولد مرتين

Meaning, that no one shall enter the Kingdom of Heaven who has not been born twice. (Maktubat by Mujadid Alf Thani, Vol 3, Page 113 Arabic Edition)

The first birth is his physical birth and the second birth is his spiritual birth.

Many other scholars also spoke on this subject and their references are present in our literature.

## **He Claimed That He is Maryam Bint Imran**

This allegation has already been answered previously. Hazrat Ahmad<sup>as</sup> never made the claim of being Hazrat Maryam<sup>as</sup> physically.

Hazrat Ahmad<sup>as</sup> states:

“I have written above in the text of this book that first God named me ‘Maryam’ in the book Barahin-e-Ahmadiyya and then said that, having breathed into this ‘Maryam’ the spirit of truth, He named me ‘Isa. This was as if ‘Isa was born from a Maryam-like state. So was I named the Ibn-e-Maryam [the Son of Mary] in the Word of God. The Holy Quran, too, has a clue in this context and it constitutes a prophecy about me; meaning that Allah the Almighty compares certain persons from among the Ummah to Maryam in the Holy Quran and then adds that the Maryam became pregnant with ‘Isa. It is evident that no one, except me, in the Ummah claimed that God had named him ‘Maryam’ and then breathed into this ‘Maryam’ the spirit of ‘Isa. Since the Word of God cannot be false, it was but necessary that it should apply to someone from among the Ummah. See for yourself after deep reflection and search the world, you will not find anyone except

me in the whole world to whom this verse of the Holy Quran applies. Hence this prophecy in Surah at Tahrim applies specifically to me and the verse in question reads:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

(Translation): The second example of the individuals of this ummah is that of Maryam the daughter of 'Imran who preserved her chastity and into her womb We breathed the spirit by Our authority; that is, the spirit of 'Isa.

It is evident in the context of this verse that the Maryam of this Ummah can be compared to the first Maryam only if the spirit of 'Isa is breathed into him as God Himself has mentioned the breathing of the spirit in this verse. It is but necessary for the Word of God to be fulfilled. Thus, in the entire Ummah, it is only me whom God first addressed as 'Maryam' in Barahine-Ahmadiyya and later He said only about me that We breathed into this 'Maryam' the spirit by Our authority, and then, after breathing in the spirit, only I was named 'Isa. As such, I am the one to whom this verse applies. And except for me no one in the 1,300 years has ever claimed that first God named him 'Maryam' and then breathed into Maryam the spirit by His authority transforming him into 'Isa. Fear God and reflect upon it. When God said this in Barahin-e-Ahmadiyya, I myself was totally unaware of this subtle point as I also recorded in Barahin-e-Ahmadiyya my erstwhile belief that 'Isa would descend from heaven. This belief of mine testifies that there is no fabrication on my part and that, before receiving guidance from God, I could not comprehend it at all. (Author) (Haqiqatul Wahi Page 424)

## He Claimed That He was the Son of Allah?

Muhammad bin Abdillah bin Subayyil continues with his false allegations by saying that Hazrat Ahmad<sup>as</sup> claimed to be the son of Allah. He says that Hazrat Ahmad<sup>as</sup> said: “Allah Spoke to me with His statement: “Listen, O My son”.

This is a false allegation. Hazrat Ahmad<sup>as</sup> never claimed to be the literal son of Allah. This revelation does not exist. The real revelation is:

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ سَيُهْرَمُ الْجَمْعُ وَيُولُونَ الدَّبْرَ . يَا عَبْدِي لَا تَخَفْ  
إِنِّي أَسْمَعُ وَأَرَى . أَلَمْ تَرَ أَنَا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا . أَلَمْ تَرَ أَنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ . صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ سَيَدِ وَلَدِ آدَمَ وَخَاتَمِ النَّبِيِّينَ

“The host will be scattered and they will turn their backs. Fear not My servant, I hear and see. See you not that We are reducing the earth from its borders? See you not that Allah has power to do all that He wills. Call down blessings on Muhammad and the people of Muhammad, Chief of mankind and Seal of Prophets.”(Anjam-e-Atham, Ruhani Khazain, Volume 11 page 54)

The Arabic in the revelation is **أَسْمَعُ وَأَرَى** and this is how it is printed in all of our literature, which is Allah Saying, “I hear and I see”. However, sadly, this was misprinted in a magazine called al Bushra to **إِسْمَعُ وَوَلَدِي** which means, “Listen, my son”. Those who know Arabic can easily spot the mistake in the printing. Why did Muhammad bin Abdillah bin Subayyil not go to the original source of Anjam-e-Atham and read the revelation?

The magazine al Bushra corrected themselves and sent a notice to the Ahmadiyya Jamaat. The notice stated:

“In line 10 of page 49 of Al Bushra. vol. 1, the revelation of the Promised Messiah **أسمع وأرى** has been incorrectly written as **أسمع وأرى**. It's regretted that so far none of our friends was able to point out this error and I am indeed grateful to a kind friend for drawing my attention to it. When compared with the original copy' it was found that the correct revelation was **أسمع وأرى**. All those friends who possess a copy of this issue of Al Bushra may kindly make the necessary correction”. (Al Fazl, Vol 9, Page 96)

Never did Hazrat Ahmad<sup>as</sup> claim to be the physical son of God. He<sup>as</sup> states:

“Of the attributes of God to which the Holy Qur'an calls us is that Allah is Single and He Begets not, nor is He Begotten.”(Philosophy of the Teachings of Islam , p. 58, Ruhani Khazain, vol. 10, p. 372)

Hazrat Ahmad<sup>as</sup> in reality defended the Oneness of God his entire life and refuted the Christians who had said that Allah has taken a son, God Forbid. Please see pages 92-98 for excerpts which answer a similar allegation.

## **He Claimed That He is Allah?**

Muhammad bin Abdillah bin Subayyil continues to spread falsehood. He now says that Hazrat Ahmad<sup>as</sup> claimed to be Allah. He quotes the following revelation:

**أنت مني وأنا منك ظُهُورَكَ ظُهُورِي**

Meaning, “You are from Me, and I am from you. Your appearance is My appearance”

Hazrat Ahmad<sup>as</sup> has himself made it clear that this is metaphorical, showing the Love of Allah. The one who receives the revelation, understands it best. This idiom is used in the Arabic language to show love.

Allah Narrates examples where such speech was used, in the Qur'an:

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي

“So he who drinks therefrom, is not of me” (Chapter 2, verse 250)

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

“So whoever follows me, he is certainly of me” (Chapter 14 Verse 37)

In regards to the Ashari tribe, the Prophet Muhammad<sup>sa</sup> stated:

هُمْ مِنِّي وَأَنَا مِنْهُمْ

“They are from me, and I am from among them” (Mishkat)

A beautiful hadith of the Prophet Muhammad<sup>sa</sup> states:

أَنَا مِنَ اللَّهِ ، وَالْمُؤْمِنُونَ مِنِّي

“I am from Allah, and the believers are from me” (Firdausal Akhbar)

In another hadith, it is stated:

يَقُولُ اللَّهُ عَزَّوَجَلَّ السَّخِيَّ مَيِّ وَأَنَا مِنْهُ

Meaning, “Allah the Almighty said, ‘the generous one is from among me, and I am from among him.’” (Firdausal Akbar)

The word من is also used in relation to mankind in the following ahadith:

الْعَبْدُ مِنَ اللَّهِ وَهُوَ مِنْهُ

“A servant is from Allah, and Allah is from Him” (Baihaqi)

أَبُو بَكْرٍ مَيِّ وَأَنَا مِنْهُ

“Abu Bakr is from me and I am from him”(Firdausal Akhbar)

إِنَّ الْعَبَّاسُ مَيِّ وَأَنَا مِنْهُ

“Verily, Abbas is from me and I am from him” (Musnad Ahmad)

All of these narrations support the fact that the revelation of Hazrat Ahmad<sup>as</sup> shows the love Allah Had for him. As for the second part revealed by Allah, the same is for all Prophets. Allah States:

ظُهُورِكَ ظُهُورِي

“Your appearance is My appearance”

All Muslims agree that the Prophets are the manifestations of Allah who manifest His attributes to the world. The appearance of the Prophets is metaphorically referred to as the appearance of Allah Himself. For example, Allah States:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ  
 الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {18}

“So you killed them not, but it was Allah Who killed them. And thou threwest not when thou didst throw, but it was Allah Who threw, *that He might overthrow the disbelievers* and that He might confer on the believers a great favour from Himself. Surely, Allah is All-Hearing, All-Knowing.” (Chapter 8 Verse 18)

Allah also States:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ نَكَثَ فَاِنَّمَا يَنْكُثُ  
 عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسِيئَتِهِ أَجْرًا عَظِيمًا {11}

Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So whoever breaks *his oath*, breaks *it* to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward. (Chapter 48 Verse 11)

The following Hadith-e-Qudsi also makes it clear that the appearance of all true believers becomes the appearance of Allah and they manifest His attributes:

حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي تَمْرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ ”.

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, “Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.’”(Sahih Bukhari, Hadith #6502)

## He Claimed That He is the Intermediary Between Allah and the Creation?

Muhammad bin Abdillah bin Subayyil continues to misquote revelations and also misunderstands them. The full revelation is:

“Awahan (God has manifested Himself in you). God will not forsake you, nor abandon you, until he makes a distinction between the pure and the impure. I was a hidden treasure; so, I determined to be recognized. You are a means of establishing relationship between Me and the world.”

The same is with all Prophet as explained in the previous answer.

## Dream that He is God?

Then, Muhammad bin Abdillah bin Subayyil tries to misguide others with a vision of Hazrat Ahmad<sup>as</sup> where he saw that he was God. What he forgets to mention is how such a vision proves the truthfulness of the Messiah<sup>as</sup>.

Firstly, all Muslims know that visions are not to be taken literally. They are meant to be interpreted, which is why there are hundreds of books on the interpretation of dreams.

Allah States in the Qur'an:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ  
رَأَيْتُهُمْ لِي سَاجِدِينَ {5} قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ  
فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ {6} وَكَذَلِكَ يَجْتَبِيكَ

رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنمِّئُ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا  
 أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {7}

Remember the time when Joseph said to his father, ‘O my father, I saw in a dream eleven stars and the sun and the moon, I saw them making obeisance to me.’ He said, ‘O my darling son, relate not thy dream to thy brothers, lest they contrive a plot against thee; for Satan is to man an open enemy. (Chapter 12 verse 5-7)

In this dream of Hazrat Yusuf<sup>as</sup>, he saw eleven stars and the sun and moon making obeisance to him. However, Allah has Himself Said:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ  
 وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ  
 الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝ {19}

Hast thou not seen that to Allah submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind? But there are many who become deserving of punishment. And whomsoever Allah disgraces, none can raise him to honor. Verily, Allah does what He pleases. (Chapter 22 Verse 19)

No Muslim takes this vision literally.

It is narrated in a hadith of Sahih Bukhari:

بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ

The Prophet Muhammad<sup>sa</sup> said: “While I was sleeping, I saw (in a dream) two gold bracelets round my arm.”(Sahih Bukhari, Volume 4, Book 56, Hadith #817)

No companion started to accuse the Prophet<sup>saw</sup> of wearing gold, as visions are not to be taken literally, rather they waited for the interpretation.

A dream of Hazrat Imam Abu Hanifa is as follows:

شُعَيْبُ بْنُ أَبِي حَنِيْفَةَ ، سَمِعْتُ أَبَا حَنِيْفَةَ ، يَقُولُ : ” رَأَيْتُ رُؤْيَا أَفْرَعْتَنِي ، رَأَيْتُ كَأَنِّي أَنْبِشُ قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَتَيْتُ الْبَصْرَةَ ، فَأَمَرْتُ رَجُلًا يَسْأَلُ مُحَمَّدَ بْنَ سِيرِينَ ، فَقَالَ : هَذَا رَجُلٌ يَنْشُرُ أَحْبَارَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Shu‘ayb ibn Ayyub al-Sarifini said, Abu Yahya al-Himmani narrated to us, I heard Abu Hanifah say, “I saw a dream that scared me. I saw I was digging up the grave of the Prophet (may Allah bless him and grant him peace). I came to Basrah and ordered a man to ask Muhammad ibn Sirin and he asked him. He said, ‘This man shall uncover the hadiths of the Prophet (may Allah bless him and grant him peace).’

Imam Bukhari also saw a similar dream where he was removing flies from the body of the Holy Prophet<sup>sa</sup>. The interpretation of the dream was that the flies represented fabricated ahadith and that he would remove such narrations and separate them from the authentic ones.

We will now read the beautiful vision of Hazrat Ahmad<sup>as</sup>. He<sup>as</sup> states:

“In a vision I saw that I myself was God and believed myself to be such. I felt that I had no will or thought or action of my own left, and that I had become like something which was being completely overpowered by something else that had absorbed

me wholly so that my own being had completely disappeared. I saw the divine spirit envelop my soul and covering my body hide me completely in itself so that not a particle of me remained. I beheld myself as if all my limbs had become His, my eyes had become His eyes, my ears had become His ears and my tongue had become His tongue. My Lord seized me with such great force that I disappeared in Him and I felt that His power was surging in me and that His divinity was coursing through me. The Lord of honor then set His camp around my heart and the Lord of power ground down my soul so that there was no more of me nor any desire of mine left. My whole structure was demolished and only the structure of the Lord of the universe remained visible.

The Divine overcame me with such force that I was drawn to Him from the hair of my head to the nails of my toes. Then I became all spirit which had no body and became an oil which had no dregs. I was separated completely from my ego and I became like something which was not visible or like a drop which had become merged in the ocean so that the ocean comprehended it in its vastness. I no longer knew what I had been before nor what my being was. Divinity coursed through my veins and muscles. I was completely lost to myself and God Almighty employed my limbs for His purpose and took possession of me with such force that nothing exceeded it. By this uneasiness I became nonexistent. I believed that my limbs had become God's limbs and I imagined that I had discarded my own being and had departed from my existence, and that no associate or claimant had remained as an obstruction. God Almighty entered wholly into my being and my anger and my gentleness, and my bitterness and my sweetness and my movement and my inertness all became His. In this condition I

said: I desire a new universe, a new heaven and a new earth”  
(Kitabul Bariyyah, Pages 85-87, Ruhani Khazain, Volume 13  
Pages 103-105)

This is exactly what the Prophet Muhammad<sup>sa</sup> said happens to the true believers. As indicated on the passage mentioned on page 73 (Sahih Bukhari, Hadith #6502), the resemblance is evident and demonstrates the effect that a true believer has in drawing Allah’s Mercy and help.

The question remains, how have the interpretation of dream books interpreted such a dream? In **Ta'tir ul Anaam**, it is written:

من رأى في المنام كأنه صار الحق سبحانه تعالى اهتدى الى صراط المستقيم

Meaning, that one who sees such a dream is on the right path, not misguided or claiming divinity. Muhammad bin Abdillah bin Subayyil tries to raise allegations, but ends up proving the truth of the Messiah<sup>as</sup>.

We will never hear Muhammad bin Abdillah bin Subayyil or any of his likes ever comment on the great saints who have passed in the ummah. They have had similar experiences.

**Hazrat Abu Yazid Bustami<sup>th</sup>** stated :

"There is no one like me in heaven, nor anyone of my attributes on earth. My attributes are hidden in the Unseen. How can such a one be man? Nay, he is the tongue of Truth, and the speaker of the Truth Himself. For Me he speaks, for Me he hears, from Me he sees. Therefore, it is God Who speaks through the tongue of Abu Yazid(Bustami, Abu Yazid. Tadhkirat al Aulia, ch. xiv, p. 151)

**Hazrat Hussain Ibn Mansur Al Hallaj<sup>th</sup>** stated:

“I am the Truth” - meaning God (Halaj, Mansur al. vide. Fawaid e Faridiyya, p. 76)

**Hazrat Abu Al Hassan Kharraqani<sup>rh</sup>** stated:

“I am God of my Age”(Kharraqani, Abu al Hasan, Tadhkirat-al-Auliya, ed 1917, Page 585)

These statements only meant that the saints loved God and were lost in Him. These revelations, visions and dreams are not to be taken literally.

## **He Claimed That Numerous Qur'anic Verses were Sent Down to Him**

The allegation is that Hazrat Ahmad<sup>as</sup> claimed that some verses of the Qur'an which were revealed to the Prophet Muhammad<sup>sa</sup>, also came to him as revelation.

Firstly, the ones who hold the belief that Hazrat Isa<sup>as</sup> is alive in the heavens and that he will descend to spread the message of Islam, are forced to believe that he would be given knowledge about Islam from Allah, through divine revelation. Now if that Messiah was to descend, it would be a must for Allah to Teach him the Qur'an through revelation. Otherwise, how would he be able to spread the true teachings? If Allah would not reveal the true teachings to Him, who would he learn from? Deobandis or Barelwis? Ahle Hadith or Shias? Regardless of who he learns from, the opposing sects will declare him to be a disbeliever and say he is a Messiah only for that sect, which he had learned from. Now if they are forced to believe that Allah would reveal the entire Qur'an if Hazrat Isa<sup>as</sup> was to return, why raise an objection

against a few verses which were revealed to the true claimant Hazrat Ahmad<sup>as</sup>?

From the Holy Qur'an, it is clear that the attributes of Allah are eternal. In the Qur'an, Allah the Almighty States:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ {31} نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ {32} نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ {33}

As for those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised. 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for — 'An entertainment from the Most Forgiving, the Merciful.' (Chapter 41 Verses 31-33)

Allah States that the angels reveal such verses to the believers.

The Prophet Muhammad<sup>sa</sup> himself made it clear that the Messiah would be revealed to. He<sup>sa</sup> stated:

أَوْحَى اللَّهُ إِلَى عِيسَى

Meaning, that "Allah will reveal to the latter day Messiah." (Sahih Muslim Hadith #2937a)

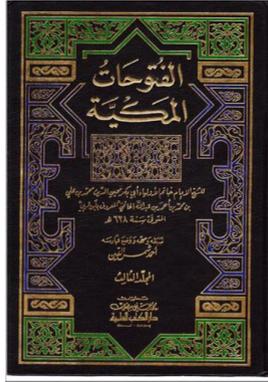
The well respected scholars of Islam have said the exact same.

**Hazrat Sheikh-e-Akbar, Muhyuddin Ibn Arabi<sup>rh</sup> states:**

و كذلك تنزل القرآن على قلوب الأولياء ما انقطع مع كونه محفوظاً لهم و  
لكن لهم ذوق الإنزال و هذا لبعضهم

Meaning that “The Qur'an being revealed on the Auliya of

Allah is not cut off. Rather, it is safeguarded with them and to make them taste the enjoyment of nuzul-e-Qura'an (meaning the enjoyment of verses coming down), it is also revealed to them. And this is revealed only to some Auliya” (Fatuhat-e-Makiyya)



ثم إن الورثة وهم الأتباع الذين أمروا بالتبليغ كمعاذ وعلي ودحية رسل رسول الله ﷺ ولا يزال كل متأخر مأموراً بالتبليغ ممن أمر بالتبليغ متصل الطريق مأموراً عن مأمور إلى رسول الله ﷺ يسمى رسولاً، ولكن ما هي الرسالة التي انقطعت والرسالة التي انقطعت هي تنزل الحكم الإلهي على قلب البشر بوساطة الروح كما قرناه، فذلك الباب هو الذي سد، والرسالة والنبوة التي انقطعت، وأما الإلقاء بغير التشريع فليس بمحجور، ولا التعريفات الإلهية بصحة الحكم المقرّر أو فساده فلم تنقطع، وكذلك تنزل القرآن على قلوب الأولياء ما انقطع مع كونه محفوظاً لهم ولكن لهم ذوق الإنزال وهذا لبعضهم.

Hazrat Shaikh Abdul Qadir Jilani<sup>rh</sup>, one of the most famous saints of Islam has said that if you excel in goodness, then Allah

will Give you so much respect, that Allah will Address you by revealing the following words from the 54th verse of Surah Yusuf:

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

“Thou art this day a man of established position and trust with us” (Chapter 12 Verse 55)

فُنُوحُ الْغَيْبِ

معارف حقائق الہدایت کی الہامی دستاویز

مفتاح

حضرت شیخ عبداللہ رحمہ اللہ

مترجم

سید محمد رفیق قادری مدظلہ العالی

○

تصوفِ نادرین

پہلی بار شریعت اسلامیہ کی روشنی میں تصوف کی روشنی میں  
1994ء تا 2004ء تک

شوروم، المعارف، شیخ رشید رضا، لاہور



فيعلم أن عيسى عليه السلام، وإن كان بعده ومن أولي العزم وخواص الرسل فقد زال حكمه من هذا المقام بحكم الزمان عليه الذي هو لغيره فيرسل ولياً ذا نبوة مطلقة ويلهم بشرع محمد ﷺ، ويفهمه على وجهه كالأولياء المحمديين فهو منا وهو سيدنا فكان آخر الأمر نبياً كما كان آدم أول الأمر نبياً فختمت النبوة بمحمد والولاية بعيسى. قال الشيخ: وأما خاتم الولاية المحمدية فهو رجل من الغرب من أكرمها أصلاً ويبدأ وهو في زماننا اليوم موجود وقد اجتمعت به في سنة خمس وتسعين وخمسمائة ورأيت العلامة التي أخفاها الحق تعالى فيه عن عيون عباده وكشفها لي بمدينة فاس حتى رأيت خاتم الولاية المحمدية منه ورأيت مبتلى بالإنكار عليه فيما يتحقق به في سره من العلوم الربانية وأطال في ذلك.

**Hazrat Khawaja Mir Dard<sup>th</sup>** of Delhi has also stated that he was revealed verses of the Qur'an in his book *Ilm Al Kitab* under *Tahdees Ni'mat ar Rabb*. He even mentioned verses where the Prophet Muhammad<sup>sa</sup> was directly addressed:

“Warn thy near relatives.” (The Quran, 26:215)

“Say: Allah is sufficient for me.” (39:39)

“Be steadfast as thou art commanded, and follow not their low desires.” (42:16)

“Grieve thou not for them, nor be distressed because of what they plan.” (27:71)

“Did He not find thee searching for Him, and guided thee.” (93:8) (‘*Ilm al-Kitab*, pp. 61 – 64.)

**Maulvi Abdullah Ghaznavi<sup>th</sup>** who was a Saint from India, belonging to the Ahle Hadith. He testified to the truth of Hazrat Ahmad<sup>as</sup> also stated that he received verses by way of revelation as well:

“Send peace and blessings upon him.” (The Quran 33:57)

“And soon thy Lord will give thee so that thou art well pleased.”  
(93:6)

“Have We not expanded for thee thy bosom.” (94:2)

“Is not God sufficient for His servant.” (39:37)

“He is only a servant upon whom We bestowed favours.” (43:60)

He also received the following revelation

“Thou art from Me and I am from Thee. So fear not nor grieve.” (Biography of Maulavi Abdullah Ghaznavi by Maulavi Abdul Jabbar Ghaznavi, pp. 10 – 11)

Sadly he had passed away before the claim of Hazrat Ahmad<sup>as</sup>, but loved him dearly. Maulvi Abdullah Ghaznavi even had a dream that a light would descend in Qadian, but his progeny would fail to accept it. He even said that this light was Hazrat Ahmad<sup>as</sup> and this is exactly what had happened as his son became an opponent of the Jamaat.

The real reason for why the anti Ahmadis raise allegations on this concept is because they have fallen in so much darkness and Allah does not reveal to them.

Muhammad bin Abdillah bin Subayyil then mocks Hazrat Ahmad<sup>as</sup> by saying that he had a psychological disorder, God forbid. To this we say:

لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

May the Curse of Allah be on the liars (Chapter 3 Verse 61)

He then quotes a book called “The Position of the Islamic Ummah Regarding the Qadianiyya” and says that we say that Chapter 61 verse 7, where the name Ahmad appears in the Qur'an, is also for the Promised Messiah<sup>as</sup>. He raises this allegation but forgets that his most famous book of commentary, Tafsir-e-Tabari supports our view. Under these verses, Imam Muhammad ibn Jarir al Tabari states:

عند نزول عيسى ابن مريم

Meaning, that these signs would occur during the second coming of the Messiah.

## **Do Ahmadi Muslims Mock the Companions?**

Muhammad bin Abdillah bin Subayyil then says that Ahmadi Muslims mock the companions, God Forbid. This is not true at all. Ahmadi Muslims love the companions of the Prophet Muhammad<sup>sa</sup>.

Hazrat Ahmad<sup>as</sup> states:

“In contrast, the hearts of the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, were so inspired by the love of God, and they were so affected by the spiritual attention of the Holy Prophet, may peace and blessings of Allah be upon him, that they sacrificed themselves in the cause of God like sheep and goats. Can anyone show us the followers of any previous Prophet, who demonstrated such sincerity and devotion?” (Haqiqatul Wahi, Page 118 Footnote)

## Resembling the Jews

Muhammad bin Abdillah bin Subayyil tries to say that Ahmadi Muslims resemble the Jews, when in reality it is the other sects who have followed the way of the Jews.

It is the Rabbis who say the same about the Messiah of Bani Israel, as the Muslims do about Hazrat Ahmad<sup>as</sup>. It is the Rabbis who say that the Jewish conception of the Messiah is that Hazrat Isa<sup>as</sup> is false because the world is still terrible and that if the messiah had come, this would have changed. They believe in a Messianic era and say that they are still waiting for a Prophet (Elijah) to descend from the heavens first. They say that the day when the Messiah comes, all violence would disappear from the world and that he would be a King from the house of David. The Muslims say the very same and say that if Hazrat Ahmad<sup>as</sup> was the messiah, there would be absolute world peace. They expect that to happen which did not even happen in the life of the Prophet Muhammad<sup>sa</sup>. They say that Hazrat Isa<sup>as</sup> would descend from the heavens and say that all violence would disappear.

The Rabbis also said that if Hazrat Isa<sup>as</sup> was the Messiah, he would be on the front page of the newspapers. Fortunately for the non Ahmadi Muslims, this happened for Hazrat Ahmad<sup>as</sup> and he was on the front page of many newspapers.

The Rabbis also say that the Messiah would not have a spiritual mission, rather a political one and that he would change human and animal nature. The Muslims also expected the same.

When Hazrat Isa<sup>as</sup> came, he corrected the Jews and told them that no one is physically descending from the heavens, and that the prophecy of Elijah was fulfilled in John the Baptist.

The Jews began to believe that God has stopped speaking, which is exactly what the Muslims say today. The Jews also followed their rabbis as if they were gods, which is exactly what the Muslims are now doing. The Jews changed their scriptures and since the Muslims were unable to change the Qur'an because of the Promise of Allah relating to its preservation, they tried to claim that some verses were abrogated and tried to change the order of some words (in meaning).

The Prophet Muhammad<sup>sa</sup> prophesied, relating to the 73 sects of Islam:

كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً

“All of them are in the fire, except one group” (Jami at-Tirmidhi #2641)

This was a sign which was literally fulfilled, proving the truth of Ahmadiyyat. All sects claim to be true. However, Allah made it really easy for the world to realize which sect is on the right path. In 1973, the world Islamic Congress met in Saudi Arabia, and all agreed that Ahmadiyya is a non Islamic sect, and then convinced Pakistan to do the same. This made the newspapers in Pakistan write:

“One of the special importance of this decision has been that on it the consensus of the Ummah has been in substantially correct manner. Throughout the history of Islam, such an overwhelming complete consensus has never been reached on any important

topic. Other than the big religious scholars, holders of shar'a, all the political leaders of each group have agreed on this consensus. Other than these, all sufia karam, aarifeen billah, leaders of tassawaf and practices had complete agreement. Excluding Qadianis, all the rest of 72 sects which are considered to be Muslims, agreed and are happy on the solution of this affair.” (Daily Pakistani Newspaper, Nawai Waqt)

All sects united to say, that Ahmadi Muslims are disbelievers and they themselves united on one side, and put us on the other. The Prophet Muhammad<sup>sa</sup> said 72 sects would be wrong, and one would be right while they say 72 sects are on the right, and one is wrong.

Then describing this true Jamaat, the Prophet Muhammad<sup>sa</sup> prophesied:

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

That true sect will be what I and my companions are upon (Jami at-Tirmidhi #2641)

Hazrat Ahmad<sup>as</sup> states:

“Just consider whether, during the last thirteen hundred years, anyone has experienced a time which is so similar to the time of the Holy Prophet<sup>sa</sup>. Our Jama‘at, which has been established in this age, resembles in many respects the Companions<sup>ra</sup> of the Holy Prophet<sup>sa</sup>. Our people witness miracles and signs such as the Companions<sup>ra</sup> witnessed and gain light and certainty from fresh heavenly signs and support as the Companions<sup>ra</sup> did. They endure, in the cause of Allah, the mockery and derision and reproaches of people, and bear persecution and boycotts, just as the Companions<sup>ra</sup> endured. They lead pure lives helped by clear heavenly signs and supports and wise teachings, as did the

Companions<sup>ra</sup>. There are many among them who weep during their Prayers as the Companions<sup>ra</sup> wept—so profusely that their places of prostration were dampened. Many of them see true dreams and are honoured with Divine revelations, as was the case with the Companions<sup>ra</sup>. Many of them spend their hard-earned money in promoting the activities of the Jama‘at, purely for the sake of winning the pleasure of God Almighty, as did the Companions<sup>ra</sup>. Many among them keep death in mind and are gentle of heart and tread the path of true righteousness, as was the practice of the Companions<sup>ra</sup>. They are the party of God who are supported by God Himself and whose hearts He is purifying daily and whose bosoms He is filling with the wisdom of faith and whom He is drawing towards Himself through heavenly signs, as He did with the Companions<sup>ra</sup>. In short, this Jama‘at exhibits all those signs which are implied in the verse:

آخِرِينَ مِنْهُمْ

The Word of God Almighty was bound to be fulfilled. (Ayyam-us-Sulh, Ruhani Khaza’in, vol. 14, pp. 306-307)

Hazrat Ahmad<sup>as</sup> also states:

“God, Who is hidden from the eyes but is shining brighter than anything else, and of Whose majesty even the angels are afraid of, does not like insolence and cunning. He has mercy upon those who fear Him, so be fearful of Him and say everything after deliberation. You are His Jama‘at whom He has chosen to set an example of goodness. He who does not discard vice, whose lips do not shun falsehood and whose heart does not exclude impure thoughts, will be cut off from this Jama‘at. O Servants of God! cleanse your hearts and wash your inner self. You can please everyone with hypocrisy and double dealing, but you will only earn the wrath of God by this habit. Have mercy upon yourselves and safeguard your progeny against ruin. It is not possible that God should be pleased with you while in your hearts there is

someone who is dearer to you than Him. Spend yourselves in His way, and be devoted to Him, and become wholly His if you desire that you should see Him in this very life.” (Raz-e-Haqiqat, Ruhani Khaza’in, vol. 14, pp. 156-157)

## Lies Against Allah?

### Allegation on a Beautiful Revelation

Muhammad bin Abdillah bin Subayyil raises an allegation on the beautiful revelation of Hazrat Ahmad<sup>as</sup> in which Allah Said:

أنت مني بمنزلة توحيدِي وتفريدي – أنت مني بمنزلة عرشي

“You are to Me like My Unity and Uniqueness. You are to Me as My Throne”

Hazrat Ahmad<sup>as</sup> states:

“I understand this to mean that when someone is appointed to uphold the Unity of God and appears at a time when people are looking down upon and disrespecting the Unity of God, the appointed person develops such a zeal for Unity of God that he disregards all his aims and objectives and devotes himself exclusively to this task, thus becoming Unity personified. All his movements and words are charged with the spirit of Unity. People in the world have turned their lowly objects into idols. Until Allah the Almighty Himself charges someone with this zeal, it cannot be acquired. Just as some people are so restless about their children and other objectives that they sometimes commit suicide; in the same way, the appointed one is restless to establish Unity. He desires that the will of God, and His Unity, Greatness and Grandeur should prevail.” (al-Badr, vol. 2, no. 12, dated April 10, 1903, p. 91, column 2)

## You are to Me as My son

The revelation which Muhammad bin Abdillah bin Subayyil raises an allegation on, is the following:

أنت مني بمنزلة ولدي

“You are to Me as My son”

The revelation has nowhere said that Hazrat Ahmad<sup>as</sup> is a physical son to Allah, rather says “like my son”. This itself negates the possibility of the implication that God has a son. This revelation is supported by Qur'an, ahadith and the saints of Islam. In fact, there is a lot of wisdom behind this revelation.

Hazrat Ahmad<sup>as</sup> states:

“Allah the Almighty is Holy, without a son. This revelation is metaphorical. As in this age ignorant Christians have deified Hazrat ‘Isa because of such expressions, divine wisdom determined the use of even stronger expressions with regard to my humble self so that the eyes of the Christians should open up and should realise that there is someone in this ummah [followers of the Holy Prophets] for whom stronger expressions have been used than the words on the basis of which they deify ‘Isa.” (Haqiqatul Wahi Page 111 Footnote)

He<sup>as</sup> then states:

“Those who were perfectly righteous have been called sons of God in the previous Scriptures. That, too, does not mean that they were actually the sons of God; such a thing would be blasphemous, as God is above and beyond sons and daughters. Such expressions mean that God had descended as a reflection in the clear mirrors of those righteous personages. The reflection of

a person in a mirror is, metaphorically speaking, his son; for as a son is born of his father, a reflection is born of its original. Thus when a reflection of the manifestations of God appears in a heart that is extremely pure without any remnant of stain, the reflection becomes, metaphorically, a son of the original. That is why Ya‘qub [Jacob] was called the son of God—even the firstborn of God—in the Torah, and ‘Isa Ibn-e-Maryam [Jesus, son of Mary] was called ‘son’ in the Gospels. If Christians had confined themselves to describing ‘Isa as the son of God, just as Ibrahim, Ishaq, Isma‘il, Ya‘qub, Yusuf, Musa, Dawud, Sulaiman, etc. were metaphorically called sons of God in the Scriptures of God, there would have been no objection to it. Just as these Prophets were metaphorically called sons of God in the Books of previous Prophets, so is the Holy Prophet, may peace and blessings of Allah be upon him, called God in some prophecies. The truth is that all these descriptions are metaphorical as expressions of love; none of those Prophets is a son of God, nor is the Holy Prophet, may peace and blessings of Allah be upon him, God. Such expressions abound in the words of God. When a person becomes so absorbed in his love for God Almighty that his self disappears altogether, such expressions are applied to him in this state of annihilation since, in this state, his own person ceases to exist altogether as Allah the Almighty says in the Holy Quran:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ  
يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ

Meaning that: Tell these people, O my servants! Despair not of the mercy of Allah; God will forgive all sins. (Chapter 39 Verse 54)

It may be noted that in this verse **يَا عِبَادِيَ** [O my servants] has been used in place of **يَا عِبَادَ اللَّهِ** [O servants of Allah] while people are servants of God and not servants of the Holy Prophet, may peace

and blessings of Allah be upon him. The expression has been used here in the metaphorical sense.

Again God says:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Meaning that: Verily, those who swear allegiance to you, indeed swear allegiance to Allah. It is the hand of Allah that is over their hands. (Chapter 48 Verse 11)

In these verses, the hand of the Holy Prophet, may peace and blessings of Allah be upon him, has been described as the hand of God. But obviously, it is not the hand of God [in the literal sense]. Again, Allah says:

فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

‘Therefore remember Allah as you remember your fathers...’  
(Chapter 2 Verse 201)

Thus here God has been likened to a father. This metaphor has been used only to communicate certain similarities

The Jews have also been quoted in the Holy Quran as saying:

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

Meaning that, we are sons of God and His loved ones. (Chapter 5 Verse 19)

In response, God does not give any refutation of the word ‘sons’ as being a blasphemous foul talk. Instead, He retorts that if they are indeed beloved of God then why does God chastise them? And ‘sons’ is not even mentioned again. This shows that the

beloved of God were, in the language of the Jewish Scriptures, referred to as His sons also.” (Haqiqatul Wahi Pages 80-82)

Hazrat Ahmad<sup>as</sup> and Ahmadi Muslims are completely against the belief that Allah has taken a physical son. He<sup>as</sup> states:

“God's power to create is neither dependent on any matter nor does it need time and is unlimited. All His attributes are without equal and as He has no equal in His Being, no one is His equal in His attributes. If one of His attributes were to be defective, all His attributes would be defective and therefore His Unity cannot be established unless He were without any equal in His attributes as He is without any equal in His Being. **He is not anyone's son, nor is anyone His son. He is Self-Sufficient and needs neither father nor son.** This is the Unity which the Holy Qur'an teaches and which is the basis of our faith.” (Lecture Lahore, Ruhani Khazain, Volume 20, Pages 152-155)

He<sup>as</sup> also states:

“Our God is that God Who is alive even now as He was alive before. He speaks even now as He used to speak before. And even now He hears as He heard before. It is a false notion that in these times He only hears but does not speak. On the contrary, He hears and also speaks. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be. He alone is the One without any associate; **He has no son**, nor has He any wife. He alone is Peerless and there is no one like Him. And He is the One Who is unique in that none of His Attributes are exclusively possessed by anyone beside Him. He has no equal.” (The Will, Pages 12-13)

And he<sup>as</sup> also states:

“Then it is said that He is Single, has no father and no son and no equal and no peer (Philosophy of teachings of Islam Pages 372-376)”

Some more quotations by Hazrat Ahmad<sup>as</sup> :

“God is Perfect and Holy and is without sons or associates (Barahin-e-Ahmadiyya, Ruhani Khazain, Volume 1, Pages 515-521)”

“Some people say that God has taken unto Himself a son whereas to be dependent upon a son is a deficiency and God is free from every deficiency. He is Self-Sufficient and Independent, Who needs no one. To Him belongs all that is in the heavens and the earth. Do you charge Him with something of which you have no knowledge? Why should He be dependent upon sons? He is Perfect and is alone Sufficient to carry out the obligations of Godhead and needs no other instrument.” (Barahin-e-Ahmadiyya, Ruhani Khazain, Volume 1, Pages 515-521)

In his couplet, he (as) stated:

“If you invent a son for Him Who is Unique, All high and low will curse you.” (Dia-ul-Haqq, Ruhani Khazain, Volume 9, Pages 251-252)

As for the metaphorical sense, this is present in the Qur'an and ahadith. A verse of the Qur'an mentioning what the Jews used to say has already been quoted.

The Prophet Muhammad<sup>sa</sup> stated:

لَخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

“The creatures of God Almighty are His children and whosoever shows kindness unto His family, is indeed His most beloved servant” (Mishkat al Masabih)

In Jamius Saghir, Imam Suyuti has narrated a hadith in which the Prophet Muhammad<sup>sa</sup> stated:

## إِنَّ الْفُقَرَاءَ عِبَالُ اللَّهِ

“The poor people are the children of Allah.” (Jamius Saghir)

In reality, the anti Ahmadis are raising allegations against the Prophet Muhammad<sup>sa</sup>.

The great Muslim scholars of the past also support the view of the Ahmadiyya Muslim Community.

**Jalal ud din Rumi<sup>th</sup>** stated:

“The apostles of God are symbolically His sons” (Rumi, Hazrat Jalal al Din, Mathnavi, Volume 3, Page 13)

**Hazrat Shah Waliullah Dehlvi<sup>th</sup>** stated:

“If God Employs the word son for His beloved, then one should not be surprised since it is not meant in the literal sense.” (Shah, Hazrat Wali Ullah, Al Fauz al Kabeer Page 8)

**Hazrat Maulana Muhammad Qasim Nanotwi<sup>th</sup>** stated:

“If God calls a pious man His son, it only means that He is graciously inclined to him and is kind to him. It would be totally wrong to interpret such a statement literally.” (Nanotwi Muhammad Qasim, Hujjatul Islam Page 14)

**Maulvi Rahmatullah Muhajir Makki** also wrote:

“The word son referring to Hazrat Isa<sup>as</sup>, whom the Christians believe to be the physical son of God, but all Muslims consider Isa<sup>as</sup> the Son of God in the sense that he is a beloved and chosen one of Allah. Thus, Son of Allah means one who is chosen and

beloved to Allah, and in this way, the Muslims accept Isa<sup>as</sup>, as the Son of Allah.” (Izala-e-Auham by Imdadullah Muhajir Makki)

## **He Claimed that His Homeland of Qadian is Greater than Mecca and Medina?**

This is a lie of Muhammad bin Abdillah bin Subayyil. Never has Hazrat Ahmad<sup>as</sup> ever said this. All Ahmadi Muslims believe that Mecca and Medina are the greatest places in the world.

First quotation:

“Verily, the Noble Qur'an mentions the names of three towns with reverence and veneration: Mecca, Madinah, and Qadian.” (Izala Auham, Ruhani Khazain Volume 3, Page 140)

Where does it say that Qadian is greater? Qadian is placed third. Secondly, this is taken out of context. It was a vision.

Hazrat Ahmad<sup>as</sup> states:

Thereafter the revelation came:

إِنَّا أَنْزَلْنَاهُ قَرِيبًا مِنَ الْقَادِيَانِ. وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ. صَدَقَ اللَّهُ وَرَسُولُهُ،  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

That is [Arabic] We have caused these Signs and wonders and this revelation filled with points of wisdom and verity, to descend near Qadian. We have sent it down to satisfy a real need and it has descended to satisfy the real need. The prophecy of Allah and His Messenger has been fulfilled at its duly appointed time. Allah's command was bound to be carried out.

The last portion of the revelation indicates that the Holy Prophet, may peace and blessings of Allah be upon him, had mentioned

the appearance of this person in his hadith...and that God Almighty has also made reference to this in His Holy Word. The indication [by the Holy Prophets] has been mentioned among the revelations set out in part 3 and the indication in the Holy Qur'an is in the following verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

In the footnote of this vision, Hazrat Ahmad (as) himself states:

Deep reflection on this revelation shows that the reference to Qadian in the revelation indicates that my appearance in Qadian had been foretold in previous scriptures. Now that this new revelation has shown that in Allah's estimation Qadian resembles Damascus, the meanings of the earlier revelation has been clarified.... The interpretation is:

إِنَّا أَنْزَلْنَاهُ قَرِيبًا مِّنْ دِمَشْقَ بِطَرْفِ شَرْقِي عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ

[Arabic] [We have sent it down close to Damascus on eastern side near the White Minaret.] It is to be noted that my place of residence is on the eastern edge of Qadian [Izala-e-Auham, pp. 73–75 footnote, Ruhani Khaza'in, vol. 3, p. 138–139]

Hadhur<sup>as</sup> then states:

On the day, when the revelation just mentioned—referring to Qadian—was received, I saw my brother Mirza Ghulam Qadir in a **vision** reciting the Holy Qur'an aloud. In the course of recitation he recited:

إِنَّا أَنْزَلْنَاهُ قَرِيبًا مِّنَ الْقَادِيَانِ

I expressed my surprise that the name of Qadian should be mentioned in the Holy Qur'an, on which he said: 'Here it is, you

can see.' I looked and saw that this revelation was set out about the middle of the right page of the Holy Qur'an. Then I said to myself: 'It is true that the name of Qadian is mentioned in the Holy Qur'an' and I also said: 'Three names are mentioned with honour in the Holy Qur'an: Mecca, and Medina, and Qadian.' (Izala-e-Auham, Pages 76-77, Footnote, Ruhani Khazain, Volume 3, Page 140 Footnote)

This was a vision which showed the Blessings of Qadian. It was never said that Qadian is greater than Mecca or Medina.

His next allegation is a misquotation from the book Haqiqatul Ruya. It is written:

“Qadian is the mother of all townships; thus, whoever does not maintain relations with Qadian will be cut off. You should fear that someone may be cut off from among you. How long will this fresh milk last? Even the milk of mothers dries up. Did or did not the milk dry up from breasts of Mecca and Madinah?”

This is completely misinterpreted.

Firstly, what is the meaning of mother of all townships? This title is used for every single town, where a Prophet is sent. The notes of Hazrat Musleh Maud<sup>th</sup> further explain:

“The place where a Prophet of God appears is called ‘the mother of towns,’ for it is out of it that men drink spiritual milk, even as a child sucks milk from the breast of its mother.” (Five Volume Commentary, Chapter 6 Verse 93)

Qadian is extremely blessed. Hazrat Ahmad<sup>as</sup> stated:

“The land of Qadian is now honoured, By crowds of people it is a holy land.”

Now let us see what Hazrat Musleh Maud<sup>th</sup> has said here. When we turn to Mecca and Medina, all Ahmadi Muslims believe that they are the greatest. Both Hazrat Musleh Maud<sup>ra</sup> and Hazrat Ahmad<sup>as</sup> had this belief. However, we know that after Hazrat Ibrahim<sup>as</sup> passed away, Mecca was full of idol worshippers to the extremity, that there was an idol for each day. With the passage of time, the place of a prophet begins to worsen. People start to move away from the faith. If the Prophet Muhammad<sup>sa</sup> did not descend, Mecca would be the worst city today. Would it be wrong to say that, at that time, the milk had dried up? Of course not. This is an established fact. It is obvious that after the Prophet Muhammad<sup>sa</sup> passed away, the situation would change.

Hazrat Musleh Maud<sup>th</sup> is explaining that Qadian would also go through the same. He is saying that just as the milk of Mecca and Medina dried up because of separation from the time of the Prophet Muhammad<sup>sa</sup>, in the same way the milk of Qadian would also dry up. This quotation has absolutely nothing to do with the status of Mecca and Medina, or them being compared to Qadian.

All Ahmadi Muslims believe that Mecca and Medina are the greatest of towns. We accept them as blessed towns.

Hazrat Musleh Maud<sup>th</sup> responded to this allegation himself in 1935. This should be enough for all opponents. He<sup>th</sup> stated:

“Mecca Mukarrama and Medina Munawara is greater and more superior to all places, which includes Qadian. And we as a Jamaat, have a lot of respect in our hearts for these two places. And we sacrifice our respect for their respect and will always be ready to do so. And I Swear by Allah recognizing Him as the One and All Powerful, that in this announcement I am not lying.” (Anwar ul Uloom, Vol 14 Page 33)

As for Qadian being a Holy City, this is a fact which cannot be denied. The anti Ahmadis forget that their own scholars and saints have also praised their town of living.

**A follower of Hazrat Khawaja Ghulam Farid<sup>th</sup>** wrote in his poem:

چاچراں وانگ مدینہ ڈسے کوٹ مٹھن بیت اللہ

ظاہر دے وچاچار فرید بطن دے وچ اللہ

“Chachran appears to be like Madina and Kot Mithan like Baitullah; Apparently, it is our beloved Farid, but deep within, it is Allah.”

When this was published, no one criticised it. They understood that it is only speaking of Blessings like the House of Allah and that the light of Allah also descends on such villages.

**Haji Imadadullah Muhair Makki** would say:

یہ فقیر جہان رہے گا وین مکہ اور مدینہ اور روضہ ہے

Wherever this impoverished one should reside, that place shall be Mecca and Madinah and the Tomb (of the Holy Prophet<sup>sa</sup>) (Khairul Afadat, Malfuzat, Maulana Ashraf Ali Thanvi, Published by Idarah Islamiyyat Lahore, August 1982)

**Maulana Mahmood Hasan** praised Maulvi Rashid Ahmad Gangoh in the following way:

People—who still maintain zest for knowledge and wisdom in their bosoms— Will wander in Ka'bah, asking for the way to Gangoh. By comparing your enlightened tomb to Mount Sinai, I keep pleading again and again 'show me your face.' See how simple I am. (Mesriyah, by Mahmood Hassan, President Deoband, Pages 6-17)

**Allama Iqbal** praised India by saying:

It is the homeland of Gautama; and a sanctuary honoured by Japan, For the lovers of Jesus, it is a small Jerusalem. (Baqiyat-e-Iqbal Page 328)

## **He Claimed that His Hajj is Performed in His Homeland of Qadian**

This is a lie of Muhammad bin Abdillah bin Subayyil. No Ahmadi Muslim ever believed that Hajj is literally performed in Qadian. Nor has any Ahmadi Muslim ever performed Hajj in Qadian. Hajj is only performed in Mecca. As for the word Hajj being used metaphorically for tabarruk purposes, there is no harm. It only means that just like when going for Hajj, one is forced to leave lewdness, evil and argumentation, Qadian is also blessed and if we go there, we should also stay away from lewdness, evil and argumentation and should seek to purify ourselves and focus on our relationship with Allah.

## CHAPTER SEVEN

# Glorification and Praise of England?

The allegation of Muhammad bin Abdillah bin Subayyil is that Hazrat Ahmad<sup>as</sup> has glorified, praised and defended England. He has not provided any Qur'anic verse or hadith of the Prophet Muhammad<sup>sa</sup> which teaches us that praising ones country is a sin or forbidden in Islam.

The Prophet Muhammad<sup>sa</sup> taught that love for one's country is a part of faith.

### حب الوطن من الإيمان

( سخاوی دار الکتب )  
العربیہ )

Muhammad bin Abdillah bin Subayyil did not explain why Hazrat Ahmad<sup>as</sup> praised the British Government. He<sup>as</sup> praised them for the religious freedom they gave to the Muslims. Muslims were the target of persecution by the Sikhs of India before the British came into power. Once the British came into power, this persecution stopped and Muslims gained religious freedom.

Allah States in the Qur'an:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

The reward of goodness is nothing but goodness (Chapter 55 Verse 61)

Therefore, if the British did help the Muslims, they deserve to be thanked and should not be hated for their goodness. The Prophet Muhammad<sup>sa</sup> stated:

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

Narrated Abu Hurairah: The Prophet (ﷺ) said: “He who does not thank the people is not thankful to Allah.” (Sunan Abi Dawud Hadith #4811)

The Holy Prophet Muhammad<sup>sa</sup> followed Islam best and taught us to thank the people for their good works, and that if we do not do so, we are being unthankful to Allah. The anti Ahmadis also hide the reason for this praise, which was the religious freedom the Muslims were receiving.

Hazrat Ahmad<sup>as</sup> stated:

“Certain ignorant persons, such as the editor of Al-Manar, level the allegation that I have only declared Jihad to be unlawful as I live under the rule of the British. What these foolish people fail to realise is that if it had been my desire to falsely please the government, why would I have stated time and again that Jesus son of Mary survived the crucifixion and died a natural death in Srinagar, Kashmir; and that neither was he God, nor the son of God? Would those from among the British who were passionate about their faith not turn away from me? You who are unenlightened! Heed what I say. I have never sought to gratify the

government. The fact of the matter is that the Holy Quran forbids religious war against such a government which freely allows Muslims to engage in religious practices and traditions and does not take up the sword against us to propagate their religion. After all the government does not wage a religious war against us. It is incumbent that I express my gratitude to them, for I could not have done my work in Mecca and Medina as freely as I have in this land. The wisdom of God chose that I be born in this land. Then, am I to belittle the wisdom of God?" (Noah's Ark, Page 120 Footnote).

Muhammad bin Abdillah bin Subayyil then raises some allegations against Hazrat Ahmad<sup>as</sup>.

The first quote is as follows:

"I have spent most of my life assisting the English government and devoting myself to it. I have authored books and pamphlets prohibiting jihad (jihad of the sword against the government) and showing the obligation of obedience to the leaders of England; if these works were stacked together, they would fill 50 shelves." (Tirayul Qulub, Page 15)

Anyone who reads this book would realize that Hazrat Ahmad<sup>as</sup> is responding to opponents who accuse him of being a traitor against the government. In the same context, he<sup>as</sup> says:

"All those employed among you are striving to declare me a traitor of this beneficent government. I keep hearing that every effort is being made to convey such notions regarding me that are contradictory to the truth, even though you all know well that I do not tread the traitorous path."

As for the allegation on abrogation of Jihad, it has already been answered.

Muhammad bin Abdillah bin Subayyil raises allegations on Hazrat Ahmad<sup>as</sup> calling the government a mercy and blessing. However, this is absolutely true. It gave Muslims the right to spread the message of Islam openly, with no fear.

He then says that Hazrat Ahmad<sup>as</sup> was a Prophet from the British against the Muslims, God Forbid. He has no proof of this allegation and it is a complete lie. Hazrat Ahmad<sup>as</sup> was a prophet sent by Allah. He<sup>as</sup> states:

“The world does not recognize me, but He Who has sent me does know me. It is an error on the part of those – indeed it is their misfortune – who wish to see my destruction. **I am the tree which has been planted by the Lord God with His own hands...** O, ye People! You must understand this for sure that I am accompanied by that Hand which shall remain faithful to me till the end of time. If your men and your women, and your young and your old, and your insignificant ones and your notables all commit themselves to praying for my destruction – so much so that your noses get withered and wasted away due to your endless prostrations, and your hands become numb, even then God would certainly not accept your prayers, and he would not stop until He fulfills His decree... So, do not wrong your souls. The faces of liars can be discerned as something different altogether, and the countenances of the truthful ones are quite distinguishable. God does not leave any matter undecided... Just as God eventually decided at one time to another, between the previous Divinely appointed ones and the false claimants, similarly He will decide upon this matter presently at hand. There are seasons apposite to the advent of the Divinely appointed ones, and there are seasons apposite to their departure: do mark it for sure, that I have neither made an appearance out of season, nor shall my exit be out of season. Do not be pitted against God! It is not in your mettle to compass my ruin. (Tohfa-e-Golarviyyah, Ruhani Khazain Volume 17 page 12-13)

Muhammad bin Abdillah bin Subayyil then says that Hazrat Ahmad<sup>as</sup> has said that Islamic governments are against us and want to kill us. They label us as disbelievers and apostates. This is true. The Islamic governments have forgotten the true teachings of Islam. They stop Ahmadi Muslims from performing Hajj as well. In fact, in Pakistan, Ahmadi Muslims are not even allowed to identify as Muslims. We cannot pray in peace. We are stopped from defending the Prophet Muhammad<sup>sa</sup>.

Hazrat Ahmad<sup>as</sup> says:

“This Government safeguards the lives and the properties of the Muslims and provides them with security against the attack of every wrongdoer... I have not embarked upon this enterprise out of any fear of Government or in the hope of any reward from it. All I have done is in accordance with the divine command and the command of the Holy Prophet, peace and blessings of Allah be upon him.” (Nurul Haqq, Part I, p.30)

He<sup>as</sup> also states:

“I do not flatter the Government as some ignorant ones imagine because I desire a return from the Government. On the contrary, I consider it just and a duty on account of my faith to express gratitude to the Government.” (Majmua-e-Ishtiharaat)

The non-Ahmadi Muslim scholars themselves have said the same as us.

**Maulvi Muhammad Hussain of Batala**, a leader of the Ahle Hadith and opponent of Hazrat Ahmd<sup>(as)</sup> stated:

“It is not permissible for Muslim subjects to fight, or to help with men and money those who fight, against a government, whether

Christian, or Jewish, or of some other faith, under whom the Muslims carry out their religious duties and obligations freely. For the Muslims of India it is forbidden to oppose or rebel against the British Government.” (Ishaatus Sunnah, Vol. VI, No. 10)

He also stated:

“Brethren, this is not the time of the sword; at this time it has become necessary to use the pen in place of the sword.” (Ishaatus Sunnah, Vol. VI, No.12)

**Syed Ali al Hariri**, a well known Shia Mujtahid stated:

“We take pride in being subject to a Government under which justice and religious freedom are the law, the equal of which is not to be found in any other government of the world. Therefore, I declare that in return for this beneficence every Shia should be grateful to the British Government with a sincere heart and appreciate its beneficence.” (Mauiza Tahreef Quran, April 1923)

**Hazrat Syed Sahib Barelvi** declared:

“Our true purpose is the propagation of the Unity of God and the revival of the practice of the Chiefs of the Prophets, and that we carry out without hindrance in this country. Then why should we fight the British Government and shed the blood of both sides contrary to the principles of our religion.” (*Biography of Hazrat Syed Ahmed* by Maulana Muhammad Jaafar Thanesar)

**An Nadwah**, a famous paper of the **Nadwatul Ulama** wrote:

The true purpose of this institute of learning is to produce clear-minded divines and it is the duty of such divines that they should be familiar with the blessings of the Government and should

propagate loyalty to the Government in the country. (An-Nadwah, Vol. V, July 1908)

It also stated:

“One day was observed as a holiday in celebration of the fifty years’ Jubilee of the British Government and a telegram of felicitations was dispatched on behalf of the Nadwah to His Excellency the Governor-General.” (An-Nadwah, November, 1908)

It is also important to remember that the false clerics of Islam first accused Hazrat Ahmad<sup>as</sup> of being an enemy to the British, and now they spread that he was an agent! This further exposes their falsehood. Even their allegations are full of contradictions.

## CHAPTER EIGHT

# Hazrat Muhammad<sup>sa</sup>, the Final Prophet?

Muhammad bin Abdillah bin Subayyil quotes a beautiful verse of the Holy Qur'an. Allah States:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {41}

Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things. (Chapter 33 Verse 41)

He says that this verse proves that the Prophet Muhammad<sup>sa</sup> is the Seal of all Prophets, something which every Ahmadi Muslim believes in. He also says that there are many ahadith that say that Prophet Muhammad<sup>sa</sup> is the last Prophet, but fails to mention hundreds of ahadith relating to the latter day Messiah, who the Prophet Muhammad<sup>sa</sup> said would be a prophet within the ummah. The Prophet Muhammad<sup>sa</sup> only negated law bearing prophethood and independent prophethood.

### Context of Khataman Nabiyyin

This verse testifies to the superiority of the Prophet Muhammad<sup>sa</sup>. Other Muslims believe it closes the fountain of blessings. If we look at the history of Islam, it is an established

fact that the Prophet Muhammad<sup>sa</sup> did not have any male progeny. The sons which were given to him through Hazrat Khadija<sup>ra</sup> all passed away at a young age. After the migration, his son Ibrahim<sup>as</sup> also passed away. His opponents began to taunt him him<sup>sa</sup> by saying that he has no sons, and that after his demise, his religious dispensation would also disappear. In Arabic, the word used for a person without male progeny, is 'abtar'. In response to this allegation of the opponents, Allah Revealed:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ {2} فَصَلِّ لِرَبِّكَ وَانْحَرْ {3} إِنَّ شَانِئَكَ هُوَ  
الْأَبْتَرُ {4}

“Surely We have given thee abundance of good; So pray to thy Lord, and offer sacrifice. Surely, it is thy enemy who is without issue.” (Chapter 108 Verses 2-4)

Allah Revealed this verse, Responding to the opponents who raised an outcry at the death of Qasim, the son of the Prophet Muhammad<sup>sa</sup>.

It is written in **Tafsir Jalalayn**:

نزلت في العاصي بن وائل سمي النبي صلى الله عليه وسلم: أبتَر، عند موت  
ابنه القاسم

“This was revealed regarding al-‘Āsī b. Wā’il who called the Prophet al-abtar ‘the severed one’ when his son al-Qāsīm died.” (Tafsir Jalalyin, Under 108:3)

Allah not only Revealed these words, but Proved it.

In Surah al Kauthar, Allah the Almighty Said that in reality, it was the enemies of the Prophet<sup>sa</sup> who would be ruined. However, at the same time, in Surah al Ahzab, Allah the Almighty Accepts that the Prophet<sup>sa</sup> is not the father of any men. When reading these two verses, it seems as if there is a contradiction.

This confusion is beautifully answered by Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> who states:

“To resolve this contradiction, God makes an important claim on behalf of the Holy Prophet in verse 33:41. The claim is to repel the doubt or difficulty which the admission of this contradiction may easily raise. The claim is this: True, the Holy Prophet has no physical son. But this is no disgrace. It does not mean that he is really without offspring or progeny. Why? Because he is a Prophet of God. As a Prophet of God, he would have his followers; his spiritual progeny would more than compensate for any lack of physical progeny. But he is more than a prophet. He is the Seal of the Prophets. The expression ‘Seal of the Prophets’ asserts something further. It asserts that not only will the Prophet have followers and believers of the usual order: as Seal of the Prophets he will have the further power of raising others to the spiritual rank of prophet. He will be the progenitor not only of ordinary believers but even of prophets. In the verse cited against continuity of prophethood, we really have an affirmation of such a continuity; the continuity of an order of prophethood which has been mentioned and defined already, a prophethood which does not entail the instituting of a new law or dissociation from an earlier law. The continuity of prophethood which entails the revelation of a new law, or even partial abrogation of an older law, or the independent, unmediated realization of prophetic status, is offensive to the spiritual fatherhood of the Holy Prophet. It is the possibility of such prophethood only which is denied in verse 33:41. (Invitation to Ahmadiyyat)

When we focus on the verse, and see what Allah is Saying, everything becomes clear.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمًا {41}

Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things. (Chapter 33 Verse 41)

To understand the true meaning of this verse, we also need to focus on the Arabic word لَكِنْ which means 'however' or 'but'. Arabic grammar teaches us that this word is used for the purpose of 'istidrak' which comes from the word 'tadaruk', which means correct, rectify, amend or repair. The word لَكِنْ appears between two statements which are opposed in meaning. If the phrase before لَكِنْ positively affirms something, then the phrase after لَكِنْ would be negative. If the phrase before is negative, then the phrase after would be positive. We can understand this Arabic word through the English word 'but'. At times, it is also used to remove a doubt which can occur in the minds of people.

In this beautiful verse, Allah the Almighty has first Stated that “Muhammad is not the father of any of your men”. In this phrase, Allah has negated the physical fatherhood of the Prophet Muhammad<sup>sa</sup>. After this, Allah has used the conjunction لَكِنْ and makes another statement in relation to the Prophet<sup>sa</sup>. The word لَكِنْ tells us that since the biological fatherhood of the Prophet<sup>sa</sup> has been negated in the preceding statement, the following

statement would affirm his fatherhood. And this is exactly what we see.

After the word لَكُنْ , Allah the Almighty States:

رَسُولَ اللَّهِ

“He is the Messenger of Allah”

These words affirm the spiritual fatherhood of the Prophet Muhammad<sup>sa</sup>, because all Messengers are the spiritual fathers of their ummah. This is evident from the Surah al Ahzab:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۗ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ

“The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them.” (Chapter 33 Verse 7)

In this verse, Allah the Almighty Calls the wives of the Prophet Muhammad<sup>sa</sup> the mother of the believers, which shows that the Prophet Muhammad<sup>sa</sup> is the father of the believers.

This is not something new and the scholars of Islam have accepted this.

In Tafsir al Kashaaf, **Imam Zamakshari**<sup>th</sup> writes:

كل رسول أبو أمته

Meaning, that every Messenger is the father of his Ummah (Tafsir al Kashaaf, under 33:40)

In Tafsir-e-Kabeer, **Imam al Razi**<sup>th</sup> states:

## فإن رسول الله كالأب للأمة

Meaning, that the Messenger of Allah is like a father to the Ummah (Tafsir-e-Kabeer under 33:40)

**Imam Baidawi** says the same in his tafsir:

وكل رسول أبو أمته

Returning to the verse, Allah then States:

وَخَاتَمَ النَّبِيِّينَ

“And he is the Seal of the Prophets.”

Allah is Continuing on the previous subject, which is evident from the conjunction of **وَ**, Allah is Saying that the Prophet Muhammad<sup>sa</sup> is different than all other prophets. All Prophets were the fathers of the believers of their time, but the Prophet Muhammad<sup>sa</sup> is not only the father of the believers, but the spiritual father of all of the Prophets. If we were to take 'Khataman Nabiyyin' to mean the 'last of the Prophets', then the verse would not make sense. The word **لَكُنْ** would also be out of place.

Hazrat Ahmad<sup>as</sup> states:

“To further explain, where God Almighty has revealed that the Holy Prophet<sup>sa</sup> is Khatamul-Anbiya', [the Seal of the Prophets] He has also indicated that he is the spiritual father of those who are righteous and only by following him can they achieve self-fulfilment and be blessed with divine discourse and revelation. For, in the Holy Quran God Almighty says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {41}

That is, the Holy Prophet, peace and blessings of Allah be upon him, is not the father of any of your men, but he is the Messenger of Allah and Khatamul-Anbiya'. Quite clearly the Arabic word lakin is applied here as an adversative particle or to compensate for what has been expressed in the previous clause. In the first part of this verse the fact of the Holy Prophet, peace and blessings of Allah be upon him, physically fathering any male offspring is negated and the word lakin compensates this negative clause with the declaration that the Holy Prophet, peace and blessings of Allah be upon him, is Khatamul-Anbiya'. This means that after him the blessings of independent Prophethood would be terminated, and henceforth the excellence of Prophethood would only be bestowed on such a person whose deeds were testified to by the seal of the Holy Prophet, peace and blessings of Allah be upon him, and this person would thus become his spiritual son and heir. Hence, where the fact of the Holy Prophet, peace and blessings of Allah be upon him, being the physical father of [male] progeny has been denied, the truth of his [spiritual] fatherhood has been affirmed in order to counter the objection that is implied in the following verse:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

In short, the meaning of this verse is that independent Prophethood, even of a non law-bearing kind, has come to an end. But, this does not prohibit the possibility of Prophethood that is illuminated by the lamp of Muhammad. The person who would possess this excellence was to be a follower of the Holy Prophet and would derive the qualities of Prophethood from the light of Muhammad. If this form of perfection [Prophethood] is denied to the devoted followers of this ummah, then the Holy

Prophet, peace and blessings of Allah be upon him, would remain without male issue in both a physical and spiritual sense, God forbid. And those who accused him of being without issue would have to be considered validated.” (Review Batalvi and Chakralvi, Pages 13-15)

He<sup>as</sup> also states:

“They believe that he was not only deprived of male issue – who would serve as his physical heir, as mentioned in the verse:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

but that he was also deprived of spiritual offspring who would inherit his spiritual excellences. Thus they consider God’s words

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

to be meaningless. Here the Arabic word “lakin” (but) has obviously been used as a word of rectification, which speaks of the fulfillment in a different form of something that has hitherto remained unfulfilled. In this context, the verse means that though the Holy Prophet<sup>sa</sup> did not have any male offspring, he will have countless spiritual progeny, and that he is “the Seal of the Prophets”, which means that no one will attain the excellence of Prophethood unless he possesses the certificate of obedience to him. This is the true connotation of this verse, but these people have completely reversed its meaning and have rejected the bounty of Prophethood in the future, even though this implies a criticism of the Holy Prophet<sup>sa</sup> himself” (Fountain of Christianity Pages 67-68)

## True Meaning of Khatam

We need to understand the word 'Khatam'. It comes from the root 'خ ت م'. This word would not mean last or someone who brings to an end. Arabic grammar shows us that it is 'Ism Ala', and 'Ala' means a tool. 'Ism Ala' is defined as a word that describes the tool for a verb.

To make a word into 'Ism Ala' from any root word, we would insert the letter 'Alif' after the first letter of the root word, and put a 'Fatha' on the second letter of the root word. From this, we would get the tool with which that verb is performed. Here, the tool would be that tool with which a mark or seal is stamped.

Now when the word 'Khatam' or 'Khatim' is used as a 'mudhaaf' (in English we would say the possessed) and it is attributed to a 'mudhaaf ilaihi' (The one who possesses) and it is plural and used for a group of noble character or quality, referring to their rank, then the word 'Khatam' would not refer to the last in time. Rather, it would refer to superiority in a group. It is our challenge to our opponents to show us when 'Khatam' is used in this sense, and refers to last in time. The example should be without bias and not be of 'Khataman Nabiyin' which is incorrectly translated in some Arabic Lexicons.

**Hazrat Imam al Razi<sup>rh</sup>** states:

فَالْعَقْلُ خَاتَمُ الْكُلِّ وَالْحَقُّ يَجِبُ أَنْ يَكُونَ أَفْضَلَ أَلَا تَرَى أَنَّ رَسُولَنَا صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَانَ خَاتَمَ النَّبِيِّينَ كَانَ أَفْضَلَ الْأَنْبِيَاءِ عَلَيْهِم

“Intellect is the Khatam (culmination) of everything. [Arabic Proverb] Therefore, it is necessary for 'Khatam' to mean the best. Don't you realize that when our Prophet<sup>sa</sup> was declared the Seal of the Prophets, he was declared the best of the Prophets.” (Tafsir-e-Kabeer, under 20:26)

Hazrat Ahmad<sup>as</sup> states:

“He became Khatamul-Anbiya' [the Seal of the Prophets] but not in the sense that no one would, from then on, receive any spiritual grace from him; rather, in the sense that he is the possessor of the khatam [seal] without the attestation of which, no grace can reach anyone, and for his ummah the door of converse and communion with the Divine will never be closed until the Day of Judgment. Other than him, there is no Prophet who was bestowed this seal. He is the only one with whose seal such prophethood can be achieved, which requires one to be an ummatī.” (Haqiqatul Wahi Page 37)

Some try to say that a seal also infers a closure. However, they themselves forget that they are waiting for a Prophet to appear. In reality, the seal mentioned is the Seal of Attestation and shows the greatness of the Prophet Muhammad<sup>sa</sup>. All Prophets exhibited a reflection of the beautiful and perfect qualities of Prophet Muhammad<sup>sa</sup>. This includes the previous prophets as well. The Prophet Muhammad<sup>sa</sup> stated:

إني عند الله مكتوب: خاتم النبيين وإن آدم لمنجدل في طينته

“I was the Seal of Prophets even when Adam was in the elementary stages of his development.” (Mishkat)

Another quality of a seal is that it leaves an impression. This meaning is also fulfilled in the Prophet Muhammad<sup>sa</sup>. Those who

truly follow him<sup>sa</sup>, can attain the greatest ranks possible. Allah States:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا {70}

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these (Chapter 4 Verse 70)

## Possible Meanings of Khataman Nabiyyin

The possible meanings of Khataman Nabiyyin have been beautifully summarized in the Five Volume Commentary. It is written:

“Much confusion and misunderstanding seems to prevail as to what the real spiritual status and position of the Holy Prophet as indicated by the expression خاتم النبيين i.e the Seal of the Prophets. A careful study of the context, however, removes the prevalent misconception. At Mecca when all the Holy Prophet’s male children died in their childhood, his enemies taunted him with being أبتَر (one who has no male issue), meaning that in the absence of male heirs to succeed him his movement would sooner or later come to an end (Muhit). In answer to this taunt of disbelievers, it was emphatically declared in Surah Al-Kausar (الكوثر) that not the Holy Prophet but his enemies

would remain issueless. After the revelation of Surah Al-Kausar the idea naturally found favour with the early Muslims that the Holy Prophet would be blessed with sons who would live to an adult age. The verse under comment removed that misconception inasmuch as it declared that the Prophet is not, never was, nor will ever be the father of any grownup young men (رجال meaning grown-up young men). The verse under comment while appearing to be in conflict with Surah Al-Kausar in which not the Holy Prophet but his enemies have been threatened with being issueless, in reality seeks to set at rest doubts and misgivings to which this seeming contradiction gives rise. It says that the Holy Prophet is رسول الله i.e the spiritual father of the whole Ummat and he is also خاتم النبيين signifying that he is the spiritual father of all the past and future Prophets. So when he is the spiritual father of all the believers and all Prophets, how can he be said to be أبتر i.e issueless. But if the expression be taken to mean that the Holy Prophet is the Last of the Prophets and that no Prophet will come after him, then the verse appears to be out of tune with the context and instead of refuting the objection of disbelievers that the Holy Prophet was issueless, supports and reinforces it.

Briefly, according to the meaning of the word خاتم the expression خاتم النبيين can have four possible meanings:

- 1) That the Holy Prophet was the Seal of the Prophets, i.e. no Prophet, past or future, can be

regarded as true unless his prophethood bears the seal of the Holy Prophet. The Prophethood of every past Prophet must be confirmed and testified to by the Holy Prophet and nobody can attain to prophethood after him except by being his **أمتي** (follower). All claims to prophethood must be judged and tested by reference to the revelation received by the Holy Prophet and to his teachings.

- 2) That the Holy Prophet was the best, the noblest and the most perfect of all the Prophets and that he was also a source of embellishment for them (Zurqani, *Sharah Mawahibul Duniyya*)
- 3) That the Holy Prophet was the last of the Law-bearing Prophets. This interpretation has been accepted by many eminent Muslim theologians, saints and savants such as Ibn Arabi, Shah Wali-Allah, Imam Ali Qari, Mujadid Alif Thani, etc. According to these great scholars and saints, no Prophet can come after the Holy Prophet who should abrogate his Millah or should not be in his Ummah (*Futuhat, Tafhimat, Mukatabat, and Yawaqit wal Jawahir*). Aisha, the talented spouse of the Holy Prophet, has removed all ambiguity about

the meaning of the expression **خاتم النبيين**. She is reported to have said:

قولوا خاتم النبيين، ولا تقولوا لا نبي بعده

i.e Say that he (the Holy Prophet) is خاتم النبيين but do not say that there will be no Prophet after him (Manthur). This saying of Aisha makes it quite clear that the expression خاتم النبيين and لا نبي بعده were considered by her to be contradictory to each other in meaning and significance.

- 4) That the Holy Prophet was the last of the Prophets, but only in this sense that all the qualities and attributes of Prophethood found their most perfect and complete consummation and expression in him; خاتم in the sense of being the last word in excellence and perfection is of common use. (Five Volume Commentary, Under 33:41)

## **Khatam and Khatim**

Muhammad bin Abdillah bin Subayyil now quotes some scholars like Ibn Atiyyah and Ibn Kathir. He once again forgets to mention

that both of these scholars awaited a Prophet. His quote of Ibn Atiyyah mentions that the word 'Khatam' when 'ta' carries the 'fathah', it means that the Prophets were sealed. We have already answered this in the previous section and have explained the reality behind 'Khatam'.

He then says that majority of the scholars recite this word as 'Khatim' with the Arabic letter 'ta' carrying a Kasra vowel, and indicates thus it would mean 'he sealed them'. By saying this, he is essentially implying that this means 'He came as the last of them'. This is also an incorrect statement.

Firstly, the claim that majority of the scholars have recited this word as 'Khatim' is completely false. Majority of the Muslims follow the Qirat of Hafs, which uses the word 'Khatam' with a fatha on the 'ta'.

Secondly, an incident of Hazrat Ali<sup>ra</sup> further supports our claim:

وأخرج ابن الأنباري في المصاحف عن أبي عبد الرحمن السلمي قال: كنت  
أقريء الحسن والحسين، فمر بي علي بن أبي طالب رضي الله عنه وأنا  
أقرئهما فقال لي: أقرئهما وخاتم النبيين بفتح التاء

Abu Abdur Rahman narrates that he used to teach Hazrat Hasan and Hussain. Once Hazrat Ali bin Abu Talib passed nearby him while he was teaching them, so he said to him “Teach them Khataman Nabiyeen with a fatha on the ta.” (Durr-e-Manthoor, Under 33:40)

This proves that the sahaba preferred the qirat which have the word 'Khatam' over the word 'Khatim'. It's true that the other Qirat have used the word 'Khatim' as well, but these are all subordinate to the Qirat of Hafs. If we take the literal meaning of the other Qirat, it would mean that the Prophet Muhammad<sup>sa</sup> brought all Prophets to an end. This would not make sense because the Prophet Muhammad<sup>sa</sup> did not bring an end to any prophet. The true meaning would be, that the Prophet Muhammad<sup>sa</sup> brought an end to the influence of all religions and now his law will be the one, which is everlasting till the Day of Judgment. Meaning, he brought an end to all the religious laws of the past. 'Khataman Nabiiyin' only infers the finality of law bearing prophethood and all Muslims are forced to believe this, as they themselves await a Prophet.

All the other Qirat were burned in the lifetime of Hazrat Usman<sup>ra</sup> and we should not use them wrongly to misinterpret or contradict the primary Qirat. As Ahmadi Muslims, we accept all the Qirat and believe that no Qirat can contradict the other.

Hazrat Mirza Bashiruddin Mahmmod Ahmad<sup>ra</sup> states:

“This was the verdict of Hazrat Ali<sup>ra</sup> that the qirat of Khatim-an-Nabiiyin with the kasra under the ta is subordinate to the qirat with the fatha over the ta. However, the scholars say that the qirat of Khataman Nabiiyin with the fatha on the ta is subordinate to the qirat with the kasrah under the ta. If Khatam had meant that which the scholars say, then Hazrat Ali<sup>ra</sup> should have been happy that Abd-ur-Rahman Aslami is teaching his sons to recite with the kasra under the ta. Instead, he gives instructions that his children should not be taught to recite with the kasra under the ta. This proves that according to Hazrat Ali<sup>ra</sup>, the phrase Khatam-an-Nabiiyin with the fatha on the ta was more secure. In general, the kasra under the ta is also permissible. However, since there was a

danger that Hazrat Hassan<sup>ra</sup> or Hazrat Hussain<sup>ra</sup> may take it to understand that there is no Prophet after the Holy Prophet Muhammad<sup>sa</sup> even if he is a student of his, he told the teacher to teach his children to recite with the fatha on ta and not with the kasra on the ta. This also helps us understand that according to Hazrat Ali<sup>ra</sup>, Khatam-an-Nabiyyin does not mean that which can (possibly) be understood with the kasra under the ta, that is, ‘the one who ends the Prophets.’ Otherwise, he would not have stopped the teacher from teaching with the kasra under the ta.” (Tafsir e Kabeer, Volume 10, Page 382)

Khatam and Khatim are used synonymously and this is exactly what the dictionaries tell us. The only difference is that Khatam is used as ism Aalah and Khatim is used as ism faa'il.

In Lisan ul-‘Arab it states:

الْحَتَمُ وَالْخَاتِمُ وَالْخَاتَمُ وَالْخَاتَامُ وَالْحَيْتَامُ: مِنَ الْحَلِيِّ

Khatm, *khatim*, *khatam*, khataam and khaytam mean: an ornament.

وتفتح تاؤه وتُكسَرُ، لُعْتَان

Khatam and Khatim are two variants of the same word. [Lisan ul-Arab]

والْخَاتِمُ وَالْخَاتَمُ، بكسر التاء وفتحها. (الصَّحَّاحُ فِي اللُّغَةِ)

الخاتم can be read khatim (with a kasrah) and khatam (with a fatha).  
[Al-Sihah fi al-lughah]

Muhammad bin Abdillah bin Subayyil was forced to quote Ibn Atiyyah, who was born in 1088 CE, which is over 510 years after the Prophet Muhammad<sup>sa</sup>. Ibn Atiyyah also claimed that there is a consensus on the Prophet Muhammad<sup>sa</sup> being the last of Prophets. This is false as well, because the scholars of the past and present have always waited for the coming of the Messiah, as a Prophet (majority). A few have now rejected this belief altogether because they have realized that Hazrat Isa<sup>as</sup> has died.

This consensus is only true in the sense of him<sup>sa</sup> being the last law bearing Prophet, which is what Ahmadi Muslims also believe.

The Arabs have also used ‘Khatim’ with kasra on the ‘ta’ to mean best. For example, Hazrat Imam Suyuti<sup>rh</sup> is called خاتمة الحفاظ (Cover of Al-Itqan) and all other titles which will be given below may be read with a ‘fatha’ or a ‘kasra’.

As for Ibn Manzur and some commentators saying that this title means the last of the Prophets, it is also accepted by Ahmadi Muslims in the same way it was said by the Prophet Muhammad<sup>sa</sup>. The Prophet Muhammad<sup>sa</sup> stated:

He<sup>sa</sup> stated:

## فَأِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ

“I am the last of Prophets and my Mosque is the last of the mosques” (Sahih Muslim, 1394 C)

Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> stated:

“It is also asserted that some Sayings of the Holy Prophet<sup>saw</sup> are contrary to a belief in the continuity of prophethood. For instance, he said, ‘I am the last of the prophets,’ and again: ‘There is no prophet after me.’ From these Sayings, it follows that there can be no prophet of any kind after the Holy Prophet<sup>saw</sup>! It is a pity that those who cite these Sayings of the Holy Prophet<sup>saw</sup> forget that the words ‘I am the last of the prophets’ are followed by the important words ‘and my mosque is the last of the mosques.’ The whole Saying is: ‘I am the last of the prophets and my mosque is the last of the mosques.’ If, therefore, the Holy Prophet<sup>saw</sup> is literally the last of the prophets, then the mosque which he built in Medina is literally the last of the mosques. It would be wrong to build any mosque after the Holy Prophet<sup>saw</sup>’s mosque at Medina. But nobody sees any contradiction between the meaning put today on the first part of the Saying and the meaning put on the second part of the same Saying. The first part is taken to mean the termination of every kind of prophethood with the advent of the Holy Prophet<sup>saw</sup>. But the second part is not likewise taken to mean the end of mosque-building. Those very people who believe in the termination of prophethood see no harm in building more mosques. In fact, their zeal for building mosques is excessive. There are towns which contain more mosques than are really required; many, therefore, remain without worshippers. In many towns mosques are to be found at

short distances from each other, so that their superfluity is evident. If the expression ‘the last of the prophets’ entails the abolition of prophethood, the expression ‘last of the mosques’ must entail the abolition of mosque-building after the Prophet’s mosque. To be sure, solutions of this difficulty are attempted. It is said that mosques built by Muslims after the Holy Prophet<sup>saw</sup>’s time are mosques devoted to the form of worship instituted by the Holy Prophet<sup>saw</sup>. They are built for the same purpose as the Holy Prophet<sup>saw</sup> built the first mosque.

Mosques built by Muslims, therefore, are the Prophet’s own mosques. They cannot be separated from the model which they imitate. Such mosques cannot and do not contradict the fact that the Prophet’s mosque is the last. The solution is a valid one. But it is equally valid to say that the expression ‘the last prophet’ does not prohibit the coming of prophets who imitate the life and example of the Holy Prophet<sup>saw</sup>, teach nothing new, and only follow him and his teaching; who are charged with the duty of spreading the Holy Prophet<sup>saw</sup>’s teaching; who attribute their spiritual acquisitions including prophethood to the spiritual example and influence of their preceptor and master, the Holy Prophet<sup>saw</sup>. The coming of such prophets does not offend against the Holy Prophet<sup>saw</sup>’s prerogative as the ‘Last Prophet’, in the same way and for the same reason that the building of mosques today does not offend against the status of the Prophet’s mosque as the ‘Last Mosque’ “ (Invitation to Ahmadiyyat)

It may also mean that the Holy Prophet was the last of the Prophets, but only in this sense that all the qualities and attributes of Prophethood found their most perfect and complete consummation and expression in him; **خاتم** in the sense of being the last word in excellence and perfection is of common use. (Five Volume Commentary, Under 33:41)

If we look at the major dictionaries of the Arabic language, we find that khatama is synonymous to tubi'a, meaning it is sealed. Imam Raghib explains that the meaning of this word is the impressing of something. The second meaning he gives is the outcome which is obtained from the impression of the stamp. The secondary meaning given is putting a stop to something. These are all secondary meanings and according to the Arabic language, the primary meaning will take preference. It is only when we cannot give the literal translation that we have to turn to the secondary meanings, which are also accepted by Ahmadi Muslims.

## **How does the Qur'an Interpret Khataman Nabiyyin?**

All Muslims accept the following phrase :

القرآن يفسر بعضه بعضا

Meaning, that some verses of the Qur'an explain other verses. Let us see how other verses explain the verse under discussion.

## The Coming of Messengers

Allah the Almighty States:

يَا بَنِي آدَمَ إِذَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنْ اتَّقَىٰ وَأَصْلَحَ  
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {36}

O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve. (Chapter 7 Verse 36)

يَا بَنِي آدَمَ إِذَا يَأْتِيَنَّكُمْ would mean that they most definitely will come to you. In this verse, all of mankind is being addressed. Allah is not Speaking of the past. يَا بَنِي آدَمَ has appeared throughout the Qur'an and it always refers to the Prophet Muhammad<sup>sa</sup> and who would come after.

Allah States:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {32}

O children of Adam! look to your adornment at every *time and* place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (Chapter 7 Verse 32)

The ahadith also support us. We have countless ahadith which mention:

يَا ابْنَ آدَمَ

No Muslim has ever said that this excludes our ummah.

**Hazrat Imam Jalaluddin Suyuti<sup>rh</sup>** has written:

فإنه خطاب لأهله ذلك الزمان و لكلّ من بعدهم

Meaning, that Allah is addressing the people of that age and all of those that follow (Tafsir Itqan)

**Hazrat Imam al Razi<sup>rh</sup>** writes:

وإنما قال رسل وإن كان خطاباً للرسول عليه الصلاة والسلام وهو خاتم  
الأنبياء عليه وعليهم السلام

“Allah States 'The Messengers', and it was surely an address to the Holy Prophet<sup>sa</sup> who is 'The Seal of the Prophets May Peace and Blessings be upon them all.’”

Here Imam Razi makes it clear that the address is not for the people of the past alone.

وأما قوله: { يَفْصُونَ عَلِيمٌ ءآيَاتِي } ففيل تلك الآيات هي القرآن

He then says: “As for His words, 'They recite unto them my signs'. those signs are the Qur'an.”

He then makes it clear that this verse is not addressing the people of the past, and that signs here refer to reciting the signs of the Qur'an, which shows us that the Messengers would be from the Ummah.

ثم قسم تعالى حال الأمة فقال: فَمَنْ اتَّقَى وَأَصْلَحَ

He then says that Allah Describes the state of the Ummah, which again supports our interpretation. (Tafsir-e-Kabeer)

The Tafsir of **Imam Baidawi** also supports us. He writes:

إتيان الرسل أمر جائز غير واجب

That the coming of Messengers after the Prophet Muhammad<sup>sa</sup> is possible, although not necessary” (Tafsir Baidawi)

This verse clearly proves that Prophethood is open and not closed. Allah Uses Similar wording in Surah al Baqarah. He States:

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {39}

“And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve.” (Chapter 2 Verse 39)

This verse did not close the coming of guidance, rather opened it.

Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> states:

“From this it is evident that prophets will appear from amongst, the followers of the Holy Prophet. The context relates to the followers of the Holy Prophet and it is in relation to them that God peaks of the coming of prophets and reminds them of their

duty to accept such prophets. If they do not accept them, they will suffer. If anybody wishes to suggest that there is an 'if' in the Quranic text and that this 'if' makes the coming of prophets conditional and uncertain, it will not serve his purpose; because such an expression has been used in the Holy Quran in the description of the exit of Adam from Heaven. But even if we take the 'if' in the verse to denote a condition, it is evident that, according to God, prophetic revelation has not come to an end. A phenomenon which is avowed and which is no longer to be observed or experienced cannot be mentioned by God even in a conditional manner. To mention the impossible even in such a manner would be against the Dignity of God. Besides the evidence of the Holy Quran, the Sayings of the Holy Prophet also support the view that prophetic revelation has not come to an end. It is not completely and absolutely prohibited. The Holy Prophet has described the Promised Messiah as a Prophet. If, according to the Holy Prophet, no prophet of any kind was possible after him, why did he describe the Promised Messiah as a Prophet of God?" (Invitation to Ahmadiyyat)

## A Blessing for this Ummah

The Qur'an gives the Muslim Ummah a special superiority over the followers of all other Prophets. In fact, we pray for these blessings every time we recite Surah al Fatihah. Allah the Almighty States:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَٰئِكَ رَفِيقًا {70}

And whoso obeys Allah and this Messenger *of His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (Chapter 4 Verse 70)

When mentioning the rewards one can attain by following the previous prophets, the rank of Prophethood is not mentioned:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ هُمْ  
 أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ  
 الْجَحِيمِ {20}

And those who believe in Allah and His Messengers *and* they are the Truthful and the Witnesses in the sight of their Lord, they will have their reward and their light. But *as for* those who disbelieve and reject Our Signs, these are the inmates of Hell. (Chapter 57 Verse 20)

The non Ahmadi Muslims say that in Chapter 4 Verse 70, the preposition 'ma'a' has been used which means along with, and not 'min' which means from among. They say that this proves that it means that those who follow the Prophet<sup>sa</sup> would only be in the company of Prophets.

If we accept this interpretation, then the translation would be:

“Those who obey Allah and His Messenger would be in the company of Prophets but not prophets themselves. They would be in the company of the truthful, but not truthful themselves. They would be in the company of martyrs but not martyrs themselves. They would be in the company of the righteous, but not righteous themselves.”

Such a translation would mean that Hazrat Abu Bakrra did not attain the spiritual rank of siddiq and that Hazrat Umar<sup>ra</sup>, Hazrat Usman<sup>ra</sup>, and Hazrat Ali<sup>ra</sup> were not martyrs, God Forbid. The word ma'a in this verse means 'from among', and we see this word used in this way throughout the Qur'an.

Allah States:

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ  
الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا {147}

Except those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah. These are among the believers. And Allah will soon bestow a great reward upon the believers. (Chapter 4 Verse 147)

Would this mean that the people who possess such qualities are believers or are with the believers? Muslims regularly recite:

رَبَّنَا فَاعْفُزْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ

Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous. (Chapter 3 Verse 194)

Are we praying to die with the righteous or that we may die as righteous? All Muslims agree that here ma'a means among.

Hazrat Imam Raghīb<sup>th</sup> who is the writer of the most well known and used Qura'nic dictionary called Mufradat has the meanings of ma'a and includes the view we are mentioning, which is supported by the Holy Qur'an. He states:

مع يقتضى الاجتماع اما فى المكان: نحو: هما معاً فى الدار، او  
فى الزمان - نحو: وُلِدَ معاً، او فى المعنى كالمتضايقين نحو: الاخ

والاب، فان احدهما صار اخاً للآخر في حال ما صار الاخراً اخاه؛  
و اما في الشرف الرُتبية - نحو: هما معاً في العلوِّ

“The word Ma‘a requires the mutual gathering of something. [This can be in four ways]: (i) the gathering of two people at a single place, i.e., they were together in a single house; (ii) or in the same era, i.e., he was born in the same era as someone else; (iii) or in a mutual relationship, i.e., a brother or a father, for verily, one of the two is a brother to the other in a state when the other is also his brother [and in this manner they are both gathered in a single state (i.e., a state of brotherhood)], iv) or in honour and rank, i.e., they were both equivalent in greatness.”

He also gives our view of Chapter 4 Verse 70 and accepts that Prophethood is open:

فكتبنا مع الشاهدين : أي اجعلنا في زمرةم اشارة إلى قوله: فأنتك مع  
الذين انعم الله عليهم—الآية

“The verse فَأَكْتُبْنَا مَعَ الشَّاهِدِينَ means, O Allah! Make us from among their ranks [i.e those who bear witness]. This verse alludes to the words of Allah (in another verse of the Holy Qur'an) : فَأَوْلِيكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ (Mufradat)

Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> states:

“Therefore, it is asserted, the prayer only entails the possibility of a believer joining the company of prophets, of being with them, not of them. But those who assert this forget that the verse does not speak of prophets only. It speaks also of the truthful, the martyrs and the virtuous. If ma‘a (lit. ‘with’) in the verse implies

that a believer is banned from rising to the status of a prophet, then we have to admit that he would be banned also from rising to the status of the truthful, or the martyrs, or the virtuous. It is not discontinuity of prophets only, but also the discontinuity of the blessed ones of lower degree that we must accept and become reconciled to. A believer who prays for inclusion with the rewarded must be content only to join their company. He cannot be one of them. A believer may join the company of the truthful, but may not be one of the truthful. He may join the company of the martyrs, but may not be a martyr. He may join the company of the virtuous, but may not be one of the virtuous. It means that all spiritual rewards and ranks are banned for the followers of the Holy Prophet. The most they may expect, in response to their prayers and their exertions for spiritual merit, is that they may join the company of one spiritual galaxy or another. They may not expect to acquire the status of others in any such galaxy. Each galaxy would consist of the followers of earlier prophets. The followers of the Holy Prophet can only aspire to join them as onlookers, not as equals. No true Muslim can entertain such a thought. Such a thought is derogatory to the dignity of Islam, the Quran and the Holy Prophet. It implies that the followers of the Holy Prophet cannot aspire even to the status of virtuous believers. They can only aspire to the privilege of their company. The word ma'a or 'with', therefore, cannot be taken in its superficial or literal sense. In that sense, the verse makes no sense whatever. It may serve the purpose of the Ulema by banning the gift of prophethood for the followers of the Holy Prophet. But if ma'a is to be interpreted in this way, not only prophethood but the other categories of blessedness, namely, truthfulness, martyrdom and virtue, will be banned likewise. The truth, however, is that the word ma'a (lit. 'with') is not used only in the

sense of simultaneity in time or place. It does not merely mean that two things or persons are found together. It often means also similarity or community of status.” (Invitation to Ahmadiyyat)

## The Promised Messiah and Imam Mahdi

The Muslims await the Promised Messiah and Imam Mahdi and the Qur’an speaks of his coming. Sadly, when discussing with Ahmadi Muslims, the Muslims seem to forget about their own beliefs. Allah the Almighty States:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {3} وَآخَرِينَ مِنْهُمْ  
لَمَّا يَلْحَقُوا بِهِمْ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {4}

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance; And *among* others from among them who have not yet joined them. He is the Mighty, the Wise. (Chapter 62 Verses 3-4)

The Prophet Muhammad<sup>sa</sup> himself explained this verse. He<sup>sa</sup> prophesied:

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ نَوْرٍ، عَنْ  
أَبِي الْعَبْثِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَأَنْزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ  
قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا، وَفِينَا سَلْمَانَ الْفَارِسِيُّ،

وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ " لَوْ كَانَ  
 الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ . أَوْ رَجُلٌ . مِنْ هَؤُلَاءِ "

While we were sitting with the Prophet (ﷺ) Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims)....." (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger (ﷺ) put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it." (Sahih al Bukhari, Volume 6, Book 60, Hadith #420)

Another version of Sahih Muslim states:

لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَدَهَبَ بِهِ رَجُلٌ مِنْ فَارِسَ - أَوْ قَالَ مِنْ أَبْنَاءِ  
 فَارِسَ - حَتَّى يَتَنَاوَلَهُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:  
 If the din were at the Pleiades, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would have surely found it. (Sahih Muslim Hadith #2546a)

Hazrat Ahmad<sup>as</sup> states:

"Here the quality which was particularized in the Promised Messiah and Mahdi has been attributed to this man from Persia. This quality is to replenish the earth with justice after it has been filled with wrongdoing and has become empty of faith and the belief in the Unity of God. Thus this man is the Promised Messiah and Mahdi; and I am he." (Tohfa-e-Golarviah, Ruhani Khazain, Vol 17, Pages 114-115)

## The Promised Testifier

The Holy Qur'an speaks of Hazrat Ahmad<sup>as</sup> again in Surah Hud. Allah States:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا  
وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ  
فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِّن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {18}

Can he, then, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, *be an impostor?* Those *who consider these matters* believe therein, and whoever of the *opposing* parties disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe. (Chapter 11 Verse 18)

In this verse, Allah the Almighty Tells us of a witness from the Prophet Muhammad<sup>sa</sup> who would follow him. The notes of Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> explain:

“The words, ‘a witness from Him (God) shall follow him (The Holy Prophet)’, also point to the appearance of a great Reformer in the Latter Days who was to come as 'a witness' to bear testimony to the truth of the Holy Prophet. It is worth noting that the person who was to appear after the Holy Prophet to bear

testimony to his truth has been called a شَهِيدٌ (a witness) and it is evident that a witness is needed only when the continued practicability and usefulness of a Message is called in question. It is evident, therefore, that after the advent of the Holy Prophet a Messenger was needed only at a time when there should arise about the Qur'an the question whether it was still worthy of being acted upon. It is well known that such a question never arose about the Qur'an during the last 1350 years, and it is only in the present time that doubts have begun to be expressed about this claim of the Qur'an with persistence from all quarters. There is a section of Muslims themselves who hold the view that some teachings of the Qur'an, particularly with regard to the five daily prayers, the amputation of the hands of a thief, polygamy, purdah, usury, etc., need alteration or amendment.” (Five Volume Commentary, Under Chapter 11 Verse 18)

## The Covenant of the Prophets

From the Holy Qur'an, we see that a covenant was taken from the Prophets. Allah States:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ {82}

And *remember the time* when Allah took a covenant from *the people through* the Prophets, *saying:* ‘Whatever I give you of the Book and Wisdom *and* then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.’ *And* He said: ‘Do you agree, and do you accept the responsibility which I lay upon you in this *matter?*’ They said, ‘We agree;’ He said, ‘Then

bear witness, and I am with you among the witnesses.’ (Chapter 3 Verse 82)

This verse lays down a general rule. The advent of every Prophet takes place in fulfilment of certain prophecies which are made by a previous Prophet. The previous prophet enjoins his followers to accept the next prophet. The question is whether this covenant was also taken from the Prophet Muhammad<sup>sa</sup> or not. Allah Himself gives us the answer. He States:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا {8}

And *remember* when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We *indeed* took from them a solemn covenant; (Chapter 33 Verse 8)

Allah the Almighty makes it clear that this covenant was also taken from the Holy Prophet <sup>sa</sup>. This proves that a Prophet had to come after him. That Prophet is none other than Hazrat Ahmad<sup>as</sup>.

## A Bright Lamp

Allah the Almighty States:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {46} وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ  
وَسِرَاجًا مُنِيرًا {47} وَبَشِيرِ الْمُؤْمِنِينَ بَأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا {48}

O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner, And as a Summoner unto Allah by His

command, and as a Lamp that gives *bright* light. And announce to the believers the glad tidings that they will have great bounty from Allah. (Chapter 33 Verses 46-48)

The word سراجًا is not an ordinary light. It is a light which lights other lights but does not dim itself. This shows that through the Prophet Muhammad<sup>sa</sup>, someone else can also attain the status of subordinate Prophethood.

**Muhammad bin Abdul Baqi al Zarqani** stated:

قال القاضي ابو بكر بن لعربي قال علماؤنا سمى سراجا لان سراج الواحد  
يؤخذ منه السرج الكثيرة و لا ينقص من ضوئه شيء

Meaning, that Qadi Abu Bakr bin Al-Arabi stated that the scholars said that the Prophet Muhammad<sup>sa</sup> is a lamp because a lamp lights up other lamps but never loses any of its own light (Tafsir Zarqani)

Hazrat Ahmad<sup>as</sup> states:

“There were 100 houses in a village but only one had a burning lamp. When people learnt of this they brought their lamps and all of them lit their lamps with that lamp. In the same way, one light can multiply.” (Barahin-e-Ahmadiyya Part 5, Page 562)

This is the same Bounty from Allah which is mentioned in Chapter 4 Verses 70-71. In verse 71, Allah mentions the blessings which we can attain a “Fadl”, meaning a bounty of Allah.

## **The Law of Allah**

Allah Sending Prophets is a part of His law. He States:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {76}

“Allah Chooses Messengers (and shall continue to choose Messengers) from among angels and from among men. Surely Allah is All Hearing, All Seeing.” (Chapter 22 Verse 76)

The verb *يَصْطَفِي* is mudhari which denotes present and future tense. We cannot say this verse is only referring to the past. Rusul is also plural so it cannot only refer to the Prophet<sup>sa</sup>. It is also used with 'istimrarut-tajaddudi' which is used for present verbs and infers that it will repeat, meaning that this Action of Allah is ongoing.

This is a law of Allah and we know that His Laws do not change. He States:

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا

But thou wilt never find any change in the law of Allah (Chapter 35 Verse 44)

Allah also States:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ  
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ ۗ  
فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ {180}

Allah would not leave the believers as you are, until He separated the wicked from the good. Nor would Allah reveal to you the unseen. But Allah chooses of His Messengers whom He pleases.

Believe, therefore, in Allah and His Messengers. If you believe and be righteous, you shall have a great reward. (Chapter 3 Verse 180)

This Surah was revealed in Medina, which was 13 years after Prophethood was bestowed upon the Prophet Muhammad<sup>sa</sup>. The wicked had already been separated from the good to a large extent. However, Allah in this verse States that he will once again distinguish the believers, and would send a messenger to make the distinction. This verse also proves Prophethood is open, and this phenomena takes place during the coming of every Prophet.

## Prophets and Punishment

Allah the Almighty States:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا {16}

“We never punish until We have sent a Messenger.” (Chapter 17 Verse 16)

Hazrat Ahmad<sup>as</sup> states:

“Allah the Exalted, does not send down punishment upon the world unless and until He first sends a Messenger. This alone is the practice of Allah. It is quite clear that [these days] no divine Messenger has appeared in Europe and America. Thus, the chastisement that befell them came upon them only after my claim [to be Warner of this age].” (Haqiqatul Wahi Page 606)

The notes of Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> state:

“The truth of these verses has been remarkably demonstrated in our own generation. The world has seen pestilences, famines,

wars, earthquakes and other calamities of unprecedented severity and unparalleled magnitude in such rapid succession as to embitter human life. But before these calamities and catastrophes visited the earth God raised in the person of Ahmad, the Promised Messiah, a Warner who warned mankind of the impending tribulation.” (Five Volume Commentary, Under 17:16)

## A Prophet for the Revival of Islam

Allah the Almighty States:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا {31}

And the Messenger will say, ‘O my Lord, my people indeed treated this Qur’an as *a discarded thing*.’ (Chapter 25 Verse 31)

This can also apply to the time of the Promised Messiah<sup>as</sup>. It was for his time that the Prophet Muhammad<sup>sa</sup> prophesied:

يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدَى عُلَمَاؤُهُمْ شَرُّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعُودُ

“There will come a time upon the people when nothing will remain of Islam except its name only and nothing will remain of the Quran except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the heaven and strife will issue from and avert to them.” (Mishkatul Masabih, Kitabul Ilm)

The Prophet Muhammad<sup>sa</sup> also told us that it would be the Imam Mahdi who brings faith back when it is gone from the face of the earth:

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ نُورٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا، وَفِينَا سَلْمَانَ الْفَارِسِيُّ، وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ ” لَوْ كَانَ الْإِيمَانُ عِنْدَ الثَّرَيَّا لَنَالَهُ رِجَالٌ . أَوْ رَجُلٌ . مِنْ هَؤُلَاءِ“

While we were sitting with the Prophet (ﷺ) Surat Al-Jumu'a was revealed to him, and when the Verse, “And He (Allah) has sent him (Muhammad) also to other (Muslims)....” (62.3) was recited by the Prophet, I said, ‘Who are they, O Allah's Messenger (ﷺ)?’ The Prophet (ﷺ) did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger (ﷺ) put his hand on Salman, saying, “If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it.” (Sahih al Bukhari, Volume 6, Book 60, Hadith #420)

Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> stated:

“All the great promises made by God for our time are linked with the coming of the Promised Messiah. Islam is to have a new lease of life through him. A tree which begins to die of drought

becomes green again if rain comes in time. Even so is the dead and dry tree of Islam certain to become green again with the coming of the Promised Messiah. A new power and a new spirit will be granted to those who join the Promised Messiah. God has long borne with patience what He has seen. He has remained a silent witness, but He will remain so no longer. He can no longer permit that a mere man, a creature of His, should be made an associate with Him; that those who take Jesus for a son of God or believe him to be alive in Heaven, or think he was able to raise the physically dead to life or that he could create, should continue to do so. True, God is Merciful, but He is also Jealous of His Own Uniqueness and Oneness. He waited and waited for men to turn to His Holy Book, but they only turned away from it. They became interested in other things and paid little attention to the Book of God. They forgot the warning contained in the Holy Book itself:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا {31}

And the Messenger will say, ‘O my Lord, my people indeed treated this Qur’an as *a discarded thing*.’ (Chapter 25 Verse 31)

They abandoned the Book of God and turned to other things. Small wonder that God abandoned them and turned away from them. He will not turn to them now until they declare, putting their hand in the hand of the Promised Messiah, that they will no longer treat the Holy Book with inattention and indifference, but will make up for past neglect and past mistakes. They loved the world but did not love God; God wrested the world from them and humiliated them. They professed to be Muslims, yet they buried the last Beloved of God underground and raised the Messiah of Nazareth alive to Heaven. God made them low on the earth and set Christians as rulers over them. Their condition now will not change unless they agree to reform. Political schemes and

plans can avail but little. The degradation of Muslims is the result of the anger of God. Unless Muslims make their peace with God they will only go under. Blessed, therefore, is he who hastens to make his peace with God. He will be saved from humiliation and disgrace. The Help of God will be with him and the Hand of God will steer him out of difficulties.” (Invitation to Ahmadiyyat)

## Durood Sharif

As Muslims, we are taught by the Prophet Muhammad<sup>sa</sup> to always send blessings upon him. However, have we ever wondered what we are asking Allah for?

Allah the Almighty States in the Qur'an:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ  
وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ {125}

And *remember* when his Lord tried Abraham with certain commands which he fulfilled. He said, ‘I will make thee a Leader of men.’ *Abraham* asked, ‘And from among my offspring?’ He said, ‘My covenant does not embrace the transgressors.’ (Chapter 2 Verse 125)

In this verse, the word *إِمَامًا* refers to Prophethood. Allah States:

وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ

“...And We placed *the gift of* prophethood and the Book among his descendants.” (Chapter 29 Verse 28)

Muslims should focus on the Durood we recite daily in our prayer. We pray:

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل  
إبراهيم إنك حميداً مجيداً، اللهم بارك على محمد وعلى آل محمد كما باركت  
على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

By reciting Durood, the everything becomes clear. We see that now this divine favour is only for the true followers of the Prophet Muhammad<sup>sa</sup>, and this includes Prophethood.

Note: There are many more proofs from the Holy Qur'an which prove that our view of Surah al Ahzab verse 41 is correct.

## How Did the Prophet Muhammad<sup>sa</sup> Understand Khataman Nabiyyin?

### Latter Day Messiah Called a Prophet Four Times

The first hadith is of Sahih Muslim. In this hadith, the Prophet Muhammad<sup>sa</sup> calls the latter day Messiah, who was to come for the revival of Islam, a Prophet four times. This proves that the Prophet Muhammad<sup>sa</sup> understood “Seal of Prophethood” in the same way as the Ahmadi Muslims.

The Prophet Muhammad<sup>sa</sup> stated:

وَيُخَصَّرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ النَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ  
مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمْ  
النَّعْفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرَسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ

عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ  
زَهْمُهُمْ وَنَتْنُهُمْ فَيَرْعَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ

“Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah’s Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah’s Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah’s Apostle, Jesus, and his companions would then again beseech Allah.” (Sahih Muslim 2937a)

## No Prophet Between Me and Him

The second hadith is of Abu Dawud, which says that the Messiah would be a prophet. The Prophet Muhammad<sup>sa</sup> stated:

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ  
 آدَمَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” لَيْسَ بَيْنِي وَبَيْنَهُ  
 نَبِيٌّ - يَعْنِي عِيسَى - وَإِنَّهُ نَازِلٌ .

Narrated Abu Hurayrah: The Prophet (ﷺ) said: “There is no prophet between me and him, that is, Jesus (as). He will descend.” (Sunan Abi Dawud 4324)

## A Prophet, A Messenger, and A Khalifa

The third hadith is from Tabarani and it also says the same. The Prophet Muhammad<sup>sa</sup> stated:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ” أَلَا إِنَّ عِيسَى ابْنَ مَرْيَمَ لَيْسَ بِنَبِيِّ وَبَيْنَهُ نَبِيٌّ وَلَا رَسُولٌ ، أَلَا إِنَّهُ خَلِيفَتِي فِي أُمَّتِي بَعْدِي ، أَلَا إِنَّهُ يَقْتُلُ الدَّجَالَ ، وَيَكْسِرُ الصَّلِيبَ ، وَتَضَعُ الْحَرْبُ أَوْزَارَهَا ، أَلَا فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ السَّلَامَ “ ،

Narrated Abu Hurairah<sup>ra</sup>: The Holy Prophet Muhammad<sup>sa</sup> said: “Hearken! There is no Prophet and Messenger between me and the Forthcoming Jesus. He is the Khalifa in my Ummah after me. Verily, He will kill the Dajjal, and break the cross, and abolish war. Anyone from among you who sees him, should convey my Salam to him.” (Tabarani, Hadith #5040)

In this hadith, the Prophet Muhammad<sup>sa</sup> says that the latter day Messiah would be a Prophet, a Messenger, and a Khalifa in his ummah after him. He<sup>sa</sup> makes it clear that the latter day Messiah would be a prophet within Islam and would come after the Prophet<sup>sa</sup> and not be before him.

Allah also makes it clear that our Khulafa would resemble the khulafa of the past, rather than be the same. He States:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {56}

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has

chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (Chapter 24 Verse 56)

The verse uses the word **كَمَا** which signifies resemblance, rather than being the same.

### **Had Ibrahim Lived...**

The fourth hadith is of Ibn Maja. These words were said by the Prophet Muhammad<sup>sa</sup> after Allah had Addressed him as the 'Seal of Prophets'. Prophet Muhammad<sup>sa</sup> stated:

لَوْ عَاشَ لَكَانَ صِدِّيقًا نَبِيًّا

“Had he (Ibrahim) lived he would have been a Siddiq and a Prophet.” (Ibn Maja, Volume 1, Book 6, Hadith #1511)

This shows that the Prophet Muhammad<sup>sa</sup> did not interpret the 'Seal of Prophets' as the Muslims today.

### **Seal of Prophets from Before the Time of Adam**

The fifth hadith is narrated in Musnad Ahmad. The Prophet Muhammad<sup>sa</sup> stated:

إِنِّي عِنْدَ اللَّهِ مَكْتُوبٌ: خَاتَمَ النَّبِيِّينَ وَإِنْ آدَمَ لَمُنْجِدِلٍ فِي طِينَتِهِ

“I am Abdullah Khataman Nabiyyin from the time when Adam was yet in the nascent stage.” (Musnad Ahmad)

No one can translate khatam as last in this hadith. Many Prophets came after Hazrat Adam<sup>as</sup> despite the Prophet<sup>sa</sup> already being the seal. This means that all Prophets are testified to by his<sup>sa</sup> qualities and they reflect him<sup>sa</sup>.

## **Hazrat Ali<sup>ra</sup> Called the Seal of Saints**

According to a narration, Prophet Muhammad<sup>sa</sup> when calling himself the seal of Prophets, called Hazrat Ali<sup>ra</sup> the seal of saints. It is narrated in many books including Tarikh-e-Dimashq by Ibn Asakir.

أنا خاتم الأنبياء وأنت يا علي خاتم الأولياء

I am the Seal of Prophets and you Oh Ali you are the Seal of Saints

There can be many labelled with 'Khatam' for a specific topic. For example there are many known as the Seal of Poets. But for the Prophet Muhammad<sup>sa</sup>, it is a name from Allah and there can be no other. Even if one rejects this narration, they cannot reject the fact that khatam was used for rank by the Arabs.

## **Hazrat Abbas<sup>ra</sup> Called the Seal of Saints**

According to a narration, the Prophet Muhammad<sup>sa</sup> when calling himself the seal of Prophets, called Hazrat Abbas<sup>ra</sup> the seal of migrants:

قال رسول الله صلى الله عليه وسلم: اطمئن يا عم فإنك خاتم المهاجرين في

الهجرة كما أنا خاتم النبيين في النبوة

“Rest assured, O uncle! You are the seal of migrants in hijrat in the same way I am the seal of Prophets in Prophethood” (Kanzul Ummal Volume 13, Page 519)

## My Mosque is the Last of the Mosques

According to a narration, the Prophet Muhammad<sup>sa</sup>, when calling himself the last Prophet also said that his mosque is the last of mosques. With this analogy, he<sup>sa</sup> explained what the Seal of Prophethood truly means. He<sup>sa</sup> stated:

فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ

“I am the last of Prophets and my Mosque is the last of the mosques” (Sahih Muslim, 1394 C)

Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> stated:

“It is also asserted that some Sayings of the Holy Prophet<sup>saw</sup> are contrary to a belief in the continuity of prophethood. For instance, he said, ‘I am the last of the prophets,’ and again: ‘There is no prophet after me.’ From these Sayings, it follows that there can be no prophet of any kind after the Holy Prophet<sup>saw</sup>! It is a pity that those who cite these Sayings of the Holy Prophet<sup>saw</sup> forget that the words ‘I am the last of the prophets’ are followed by the important words ‘and my mosque is the last of the mosques.’ The whole Saying is: ‘I am the last of the prophets and my mosque is the last of the mosques.’ If, therefore, the Holy Prophet<sup>saw</sup> is literally the last of the prophets, then the mosque which he built in Medina is literally the last of the mosques. It would be wrong to build any mosque after the Holy Prophet<sup>saw</sup>’s mosque at Medina.

But nobody sees any contradiction between the meaning put today on the first part of the Saying and the meaning put on the second part of the same Saying. The first part is taken to mean the termination of every kind of prophethood with the advent of the Holy Prophet<sup>saw</sup>. But the second part is not likewise taken to mean the end of mosque-building. Those very people who believe in the termination of prophethood see no harm in building more mosques. In fact, their zeal for building mosques is excessive. There are towns which contain more mosques than are really required; many, therefore, remain without worshippers. In many towns mosques are to be found at short distances from each other, so that their superfluity is evident. If the expression 'the last of the prophets' entails the abolition of prophethood, the expression 'last of the mosques' must entail the abolition of mosque-building after the Prophet's mosque. To be sure, solutions of this difficulty are attempted. It is said that mosques built by Muslims after the Holy Prophet<sup>saw</sup>'s time are mosques devoted to the form of worship instituted by the Holy Prophet<sup>saw</sup>. They are built for the same purpose as the Holy Prophet<sup>saw</sup> built the first mosque.

Mosques built by Muslims, therefore, are the Prophet's own mosques. They cannot be separated from the model which they imitate. Such mosques cannot and do not contradict the fact that the Prophet's mosque is the last. The solution is a valid one. But it is equally valid to say that the expression 'the last prophet' does not prohibit the coming of prophets who imitate the life and example of the Holy Prophet<sup>saw</sup>, teach nothing new, and only follow him and his teaching; who are charged with the duty of spreading the Holy Prophet<sup>saw</sup>'s teaching; who attribute

their spiritual acquisitions including prophethood to the spiritual example and influence of their preceptor and master, the Holy Prophet<sup>ﷺ</sup>. The coming of such prophets does not offend against the Holy Prophet<sup>ﷺ</sup>'s prerogative as the 'Last Prophet', in the same way and for the same reason that the building of mosques today does not offend against the status of the Prophet's mosque as the 'Last Mosque' “ (Invitation to Ahmadiyyat)

## How Did the Companions Understand Khataman Nabiyyin?

We now turn to how the companions understood Seal of Prophets. No one can show us any narration which says that any of the companions mentioned that Hazrat Isa<sup>as</sup> would lose his prophethood in his second coming. All of the companions accepted that the latter day Messiah would be a Prophet, from within the Muslim ummah.

## The Mother of the Believers and Two Consensuses

There is a consensus of the companions that Hazrat Isa<sup>as</sup> has died. Allah the Almighty States:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

And Muhammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful. (Chapter 3 verse 145)

The following incident mentions the consensus of the companions. This consensus occurred after the death of the Prophet Muhammad<sup>sa</sup>.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ . قَالَ إِسْمَاعِيلُ يَعْنِي بِالْعَالِيَةِ . فَقَامَ عُمَرُ يَقُولُ وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ وَقَالَ عُمَرُ وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلَّا ذَاكَ وَلَيْبَعَثَنَّهُ اللَّهُ فَلْيَقْطَعَنَّ أَيْدِي رِجَالٍ وَأَرْجُلَهُمْ . فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهُ قَالَ يَا بِي أَنْتَ وَأُمِّي طِبْتَ حَيًّا وَمَيِّتًا، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُدْبِقُكَ اللَّهُ الْمَوْتَتَيْنِ أَبَدًا . ثُمَّ خَرَجَ فَقَالَ أَيُّهَا الْحَالِفُ عَلَى رَسُولِكَ . فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ . فَحَمِدَ اللَّهُ أَبَا بَكْرٍ وَأَثَى عَلَيْهِ وَقَالَ أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ . وَقَالَ {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} وَقَالَ {وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا

وَسَيُخْرِجِي اللَّهَ الشَّاكِرِينَ { قَالَ فَنَشَجَ النَّاسُ يَبْكُونَ . قَالَ . وَاجْتَمَعَتِ  
الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَقِيْفَةِ بَنِي سَاعِدَةَ فَقَالُوا مِنَّا أَمِيرٌ وَمِنْكُمْ  
أَمِيرٌ، فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ،  
فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَنَهُ أَبُو بَكْرٍ، وَكَانَ عُمَرُ يَقُولُ وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ  
إِلَّا أَنِّي قَدْ هَيَّأْتُ كَلَامًا قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ، ثُمَّ تَكَلَّمَ  
أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقَالَ فِي كَلَامِهِ نَحْنُ الْأَمْرَاءُ وَأَنْتُمْ الْوُزَرَاءُ. فَقَالَ  
حُبَابُ بْنُ الْمُنْذِرِ لَا وَاللَّهِ لَا نَفْعَ لَنَا مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَقَالَ أَبُو بَكْرٍ  
لَا، وَلَكِنَّا الْأَمْرَاءُ وَأَنْتُمْ الْوُزَرَاءُ هُمْ أَوْسَطُ الْعَرَبِ دَارًا، وَأَعْرَبُهُمْ أَحْسَابًا  
فَبَايَعُوا عُمَرَ أَوْ أَبَا عُبَيْدَةَ. فَقَالَ عُمَرُ بَلْ نُبَايِعُكَ أَنْتَ، فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا  
وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ، وَبَايَعَهُ  
النَّاسُ، فَقَالَ قَائِلٌ قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ. فَقَالَ عُمَرُ قَتَلَهُ اللَّهُ.

Narrated 'Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) died while Abu Bakr was at a place called As-Sunah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Messenger (ﷺ) is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Messenger (ﷺ), kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Messenger (ﷺ)), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die." Then he recited

Allah's Statement:-- “(O Muhammad) Verily you will die, and they also will die.” (39.31) He also recited:--

“Muhammad is no more than an Apostle; and indeed all Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful.” (3.145)

The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). “There should be one 'Amir from us and one from you.” Then Abu Bakr, Umar bin Al-Khattab and Abu 'baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, “By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, “We are the rulers and you (Ansars) are the ministers (i.e. advisers),” Hubab bin Al-Mundhir said, “No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you.” Abu Bakr said, “No, we will be the rulers and you will be the ministers, for they (i.e. Quarish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler.” 'Umar said (to Abu Bakr), “No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Messenger (ﷺ).” So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, “You have killed Sad bin Ubada.” 'Umar said, “Allah has killed him.” (Sahih al Bukhari, Hadith #3667, 3668)

Another narration in regards to the same incident states the following:

حَتَّى تَلَاهَا أَبُو بَكْرٍ، فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ فَمَا أَسْمِعُ بَشَرًا مِنَ النَّاسِ إِلَّا  
يَتْلُوهَا

“...Till Abu Bakr recited it and all the people received it from him, and I heard everybody reciting it.” (Sahih al Bukhari, Hadith #4452, 4453)

There is also a consensus on the true meaning of Seal of Prophethood. It is said that half of Islam comes from Hazrat Aisha<sup>ra</sup>, who stated:

قولوا خاتم النبيين، ولا تقولوا لا نبي بعده

“Say he is the Seal of the Prophets, But do not say that there is no prophet after him.” (Durr-e-Manthoor, Under 33:40)

No companion argued against her, which shows that this was a silent consensus. Had anyone disagreed, they would have spoken up. Hazrat Aisha<sup>ra</sup> said these words because she knew the ahadith of a Prophet coming for the ummah and did not want people to be misled. This was the wisdom of Hazrat Aisha<sup>ra</sup>. She knew people would be misled and that is exactly what has happened.

The non Ahmadi scholars have also spoken on this narration of Hazrat Aisha<sup>ra</sup>.

**Hazrat Imam Ibn Qutaybah ad-Dinawari said:**

وأما قول عائشة رضي الله عنها: قولوا لرسول الله صلى الله عليه  
وسلم: خاتم الأنبياء، ولا تقولوا لا نبي بعده؛ فإنها تذهب إلى نزول

عيسى عليه السلام، وليس هذا من قولها ناقضا لقول النبي صلى الله عليه وسلم: لا نبي بعدي؛ لأنه أراد: لا نبي بعدي، ينسخ ما جئت به.

“As for the statement of Hazrat Aisha<sup>ra</sup>, that say the Messenger of Allah is the Seal of all Prophets, but do not say that there is no Prophet after him; It is directing to the descent of Isa<sup>as</sup>, and there is no contradiction with the saying of the Prophet Muhammad<sup>sa</sup> 'There is no Prophet after me' because he meant 'There is no Prophet after me who abrogates what I came with' (تأويل مختلف) (الحديث)

**Shaikh Muhammad Tahir al Hanafi** stated:

وعن عائشة: قولوا أنه خاتم الأنبياء، ولا تقولوا لا نبي بعده. وهذا ناظر إلى نزول عيسى، وهذا أيضا لا ينافي حديث “لا نبي بعدي”، لأنه أراد لا نبي ينسخ شرعه.

“And it is narrated from Aisha: 'Say he is the Seal of all Prophets, but do not say that there is no prophet after him' and this is referring to the descent of Isa, and this does not contradict the hadith 'No Prophet after me' because what the Prophet<sup>sa</sup> meant was that no Prophet will abrogate his shariah.” (تكملة مجمع بحار الأنوار، لمحمد طاهر العجراتي)

**Incident of Hazrat Ali<sup>ra</sup>**

An incident of Hazrat Ali<sup>ra</sup> further supports us:

وأخرج ابن الأنباري في المصاحف عن أبي عبد الرحمن السلمي قال: كنت  
أقرئ الحسن والحسين، فمر بي علي بن أبي طالب رضي الله عنه وأنا  
أقرئهما فقال لي: أقرئهما وخاتم النبيين بفتح التاء

Abu Abdur Rahman narrates that he used to teach Hazrat Hasan and Hussain. Once Hazrat Ali bin Abu Talib passed nearby him while he was teaching them, so he said to him “Teach them Khataman Nabiyeen with a fatha on the ta.” (Durr-e-Manthoor, Under 33:40)

The reason he told the teacher to teach the verse with a fatha on the ta, is so that they understand the true meaning of Seal of Prophethood without any confusion, as the other qirat can cause some confusion if not properly pondered upon.

## How Did the Scholars Understand Khataman Nabiyyin?

It is clear that the Qur'an, the Prophet Muhammad<sup>sa</sup>, and the sahaba all understood Prophethood like the Ahmadi Muslims. We will now see some quotations of scholars, which are of course, secondary.

Commenting on the verse of 'Seal of Prophets', **Hazrat al Hakim al Tirmidhi<sup>th</sup>** stated:

فإن الذي عمي عن خبر هذا يظن أن خاتم النبيين تأويله أنه آخرهم “  
”مبعثا. فأى منقبة في هذا؟ وأي علم في هذا؟ هذا تأويل البله الجهلة

“How can the glory and superiority of the Prophet Muhammad<sup>sa</sup> be manifested if we claim that he was the last to appear in the world. This is no doubt, an interpretation of the foolish and ignorant.” (Kitab Khatm ul Auliya, Page 341)

**Hazrat Imam Raghīb<sup>th</sup>** uses Chapter 4 verse 70 to prove that Prophethood is open:

فكتبنا مع الشاهدين : أي اجعلنا في زمرةم اشارة إلى قوله: فأنتك مع  
الذين انعم الله عليهم—الآية

“The verse فَكُتِبْنَا مَعَ الشَّاهِدِينَ means, O Allah! Make us from among their ranks [i.e those who bear witness]. This verse alludes to the words of Allah (in another verse of the Holy Qur'an) : فَأُولَئِكَ : مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ (Mufradat)

**Hazrat Abdul Qadir Jilani<sup>th</sup>** also accepts that Prophethood continues till the Day of Judgment:

هذا قول أميرنا و رئيسنا و كبيرنا و سفيرنا و شفيعنا مقدم النبيين و  
المرسلين و الصديقين من زمان آدم عليه السلام إلى يوم القيامة

“Prophet Muhammad<sup>sa</sup> is the leader of all the Prophets, Messengers and the truthful from the time of Adam<sup>as</sup> up to the day of judgment.” (Al Fathur Rabani Val Faiz Al Rahmani)

**Hazrat Ibn Arabi<sup>th</sup>** stated:

فإن النبوة التي انقطعت بوجود رسول الله صلى الله عليه وسلم إنما هي “  
 نبوة التشريع، لا مقامها، فلا شرع يكون ناسخاً لشرعه صلى الله عليه  
 وسلم، ولا يزيد في حكمه شرعاً آخر. وهذا معنى قوله صلى الله عليه  
 وسلم: إن الرسالة والنبوة قد انقطعت، فلا رسول بعدي ولا نبي. أي لا  
 نبي بعدي يكون على شرع يخالف شرعي، بل إذا كان يكون تحت حكم  
 شريعتي

“The Prophethood that terminated with the person of the Prophet of Allah<sup>sa</sup> was no other than the law bearing prophethood, not prophethood itself and this is the meaning of his 'Verily apostleship and prophethood ceased with me, therefore there shall be after me neither an apostle nor a prophet, i.e there shall not be after me a prophet with a new law other than mine but that he will be subject to my law.” (Al Fatuhat al Makiyya, Vol 2, Page 3)

**Imam Baidawi<sup>rh</sup>** stated:

إتيان الرسل أمر جائز غير واجب

“The coming of Messengers is possible but not a must.” (Tafsir Baidawi)

**Hazrat Abdul Karim Jilani<sup>rh</sup>** stated:

فانقطع حكم نبوة التشريع بعده، وكان محمد صلى الله عليه وسلم خاتم  
 “النبيين، لأنه جاء بالكمال ولم يبعث أحد بذلك

“The coming of the law bearing prophets after the Holy Prophet<sup>sa</sup> has ceased, as he has been exalted to the khataman nabiyyin.” (Al Insan Ul Kamil, Page 15)

**Hazrat Imam al Razi<sup>th</sup>** states:

فَالْعَقْلُ خَاتَمُ الْكُلِّ وَالْخَاتَمُ يَجِبُ أَنْ يَكُونَ أَفْضَلَ أَلَا تَرَى أَنَّ رَسُولَنَا صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَانَ خَاتَمَ النَّبِيِّينَ كَانَ أَفْضَلَ الْأَنْبِيَاءِ عَلَيْهِمُ

“Intellect is the Khatam (culmination) of everything. [Arabic Proverb] Therefore, it is necessary for 'Khatam' to mean the best. Don't you realize that when our Prophet<sup>sa</sup> was declared the Seal of the Prophets, he was declared the best of the Prophets.” (Tafsir-e-Kabeer, under 20:26)

**Hazrat Imam Suyuti<sup>th</sup>** accepted that the latter day Messiah would be a Prophet and said:

اما نفي نزول عيسى عليه السلام أو نفي النبوة عنه و كلاهما كفر

“As for the denial of the descent of the Messiah or his Prophethood, then both of these statements are kufr (disbelief)”

من قال بسلب نبوته كفر حقا

Meaning, that whoever takes away his Prophethood in his second coming would be a true disbeliever. (Hijajul Kiramah)

**Hazrat Mullah Ali Qari<sup>th</sup>** states:

وخاتم النبيين إذ المعنى أنه لا يأتي نبي بعده ينسخ ملته ولم يكن من أمته

(الأسرار المرفوعة في الأخبار الموضوعة لملا علي القاري ص192 دار الكتب العلمية بيروت)

“The true meaning of the Prophet being the seal of prophets is that no prophet will come who would abrogate him and not be from his ummah.”

He also said that Isa<sup>as</sup> would be a prophet when he comes and that it would not contradict the 'Seal of Prophets' because he would be from the ummah and say what the Shariah says.

**Hazrat Imam Barzanjee<sup>th</sup>** states:

. لا نبي بعدي ومعناه عند العلماء أنه لا يحدث بعده نبي بشرع ينسخ شرعه

(الإشاعة لأشراط الساعة ص149 دار الكتب العلمية بيروت)

Meaning, that “the tradition 'No Prophet after me' according to the scholars and the people of knowledge refers to no law bearing Prophet.”

**Hazrat Shah Waliullah Dehlvi<sup>th</sup>** states:

فعلّمنا بقوله عليه الصلاة والسلام: لا نبي بعدي ولا رسول، وأن النبوة قد

انقطعت والرسالة، إنما يريد بها التشريع

قرة العينين في تفضيل الشيخين لولي الله الدهلوي ص319 المكتبة السلفية شيش محل رود  
(لاهور باكستان)

“Meaning, that the true meaning of 'No Prophet after me and that Prophethood has been terminated' is that of Law Bearing Prophethood.”

**Maulana Qasim Nanotwi, the leader of the Deobandi Sect** stated:

“According to the layman, the Messenger of Allah, Peace and Blessings be Upon him, being the Khatam (seal), is supposed to have appeared after all the previous prophets. But men of understanding, and the wise know it very well that being the first or the last, chronologically, does not carry any weight. How could, therefore, the words of the Holy Qur’an: “But he is the Messenger of Allah and the Seal of the Prophets” (33:41) glorify him? But I know very well that none from among the Muslims would be prepared to agree with the knowledgeable men” (Tahzir ul Nas, Pages 4-5)

He then states:

“If we accept this view, it shall not at all contravene his finality, even though someone in the future does rise to the high status of Prophethood (Tahzir ul Nas, page 34)

**Abdul Hassan Muhammad Hayee** stated:

لا يستحيل وجود نبي في زمن النبي صلى الله عليه وسلم أو بعده، بل يمتنع  
أن يكون بشريعة جديدة

“After the demise of the Holy Prophet<sup>sa</sup> or during his own time, it is not an impossibility for someone to be exalted to the position of a simple prophet, but a prophet with a law is indeed forbidden.” (Daf-e-al-Wasawis)

Syed Nawab Noor ul Hassan Khan, the son of Nawab Siddiq Hassan Khan stated:

الحديث “لا وحي بعد موتي” لا أصل له، غير أنه ورد “لا نبي بعدي”،  
”ومعناه عند أهل العلم أنه لن يأتي بعدي نبي بشريعة تنسخ شريعتي

That “The hadith of no revelation after my death is a hadith with no truth to it.” We do find narrations of “There is no prophet after me” and the meaning according to people of knowledge is that no one will now come with a shariah that abrogates my shariah.” (Iqtirab-al-Sa'ah Page 162)

## How Have the Arabs Used the Title Khatam?

Hazrat Imam al Razi<sup>th</sup> states:

فَالْعَقْلُ خَاتَمُ الْكُلِّ وَالْخَاتَمُ يَجِبُ أَنْ يَكُونَ أَفْضَلَ أَلَا تَرَى أَنَّ رَسُولَنَا صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَانَ خَاتَمَ النَّبِيِّينَ كَانَ أَفْضَلَ الْأَنْبِيَاءِ عَلَيْهِم

“Intellect is the Khatam (culmination) of everything. [Arabic Proverb] Therefore, it is necessary for 'Khatam' to mean the best. Don't you realize that when our Prophet<sup>sa</sup> was declared the Seal of the Prophets, he was declared the best of the Prophets.” (Tafsir-e-Kabeer, under 20:26)

The term Khatam has been used throughout the Arabic literature to mean best. Here are some examples:

Hazrat Ali<sup>ra</sup> is called : خاتم الأولياء (منار الهدى) - The Seal of Saints

Hazrat Imam Shafī<sup>th</sup> is called : خاتم الأولياء (التحفة السنية) - The Seal of Saints

Hazrat Ibn Arabi<sup>th</sup> is called : خاتم الأولياء (الفوتوحات المكية لابن عربي) - The Seal of Saints

Hazrat Shah Waliullah Dehli<sup>th</sup> is called: خاتم المحدثين (العجالة النافعة) - The Seal of Muhaddithin

Ahmad bin Idris is called: خاتم العلماء المحققين (عقد النفيس) = - The Seal of Muhaqiqeen

Sheikh Shams ul Din is called: خاتمة الحفاظ (التجريد الصريح) - The seal of Huffaz

Would any Muslim translate Khatam in these titles as last?

In a famous poetic verse, it was said:

فجع القريض بخاتم الشعراء وغدير روضتها حبيب الطائي

Abu Tamaam is called the Seal of poets, and no one in the history of Islam has ever said that this means last of poets. These titles are used with both 'fatha' and 'kasra' which further breaks the argument of some non Ahmadi Muslims, that when 'khatam' is used with kasra, it can only mean last.

## **Excuse: Hazrat Isa<sup>as</sup> was an Old Prophet**

When the anti Ahmadi are unable to respond to the arguments, their last response is 'but Hazrat Isa<sup>as</sup> was an old Prophet'. Their

argument can be compared to the story of a sick person visiting his doctor. Imagine, a sick person visits the doctor and the doctor says to him that “you are ill, because you eat too much rice. Do not eat more rice”. Now the next day, the sick person becomes more ill and returns to the doctor, who asks him, “did you eat more rice”? The sick person responds by saying “No doctor, I did not eat any new rice. I warmed up yesterday's and ate that”.

The question was never about new or old. The question is, whether Prophethood is open or closed. All Muslims accept it is opened because they await a prophet.

Now let us answer this question from the Qur'an and ahadith:

Firstly, Hazrat Isa<sup>as</sup> has died and will never return according to the Qur'an and ahadith.

Secondly, according to the Qur'an, Hazrat Isa<sup>as</sup> was only a Prophet for Bani Israel. Allah States:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ

He was a Messenger to Bani Israel (Chapter 3 Verse 50)

Thirdly, according to the Qur'an, a Prophet cannot come for the ummah after him. He can only come for the ummah before him.

Allah States in Regards to Ibrahim<sup>as</sup>:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ {68}

Abraham was neither a Jew nor a Christian, but he was ever inclined *to God and obedient to Him*, and he was not of those who associate gods *with God*.(Chapter 3 Verse 68)

This verse shows us that Hazrat Ibrahim<sup>as</sup> could not be Jewish or Christian since these religions came after him.

As for a Prophet being in the Ummah that was before him, the Qur'an states:

وَأَنَّ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ {84}

And verily of his party was Abraham; (Chapter 37 Verse 84)

Meaning, from the Party of Nuh<sup>as</sup>, was Ibrahim<sup>as</sup>.

Fourthly, Hazrat Musa<sup>as</sup> wanted to be a part of the Prophet Muhammad<sup>sa</sup> ummah physically, but Allah Denied this request and said it is not possible since he<sup>sa</sup> would be after you. The narration is as follows:

وأخرج أبو نعيم في الحلية عن انس قالا قالا رساؤلا الله {صألى الله عليه  
وسألم} اوحى الله الى موساى نبي بني اسرائيل انه من لقيني وهو جاحد  
بأحمد ادخلته النار قالا يا رب ومن أحمد قالا ما خلقت خلقا اكرما علي  
منه كتبت اسمايه مع اسماي في العرش قبل أن أخلق السموات والرض إن  
الجنة محرمة على جميع خلقي حتى يدخلها هو وأمته قالا ومن أمته قالا  
الحمادون يمدون صاعودا وهبوطا وعلى كل حالا يشدون أوسايطهم  
ويطهرون اطرافهم صأائمون بالنهار رهبان بالليل اقبل منهم اليسير  
وأدخلهم الجنة بشهادة ان ل إله إل الله قالا اجعلني نبي تالك الة قالا نبيها

منها قالوا اجعلني من أمة ذلك النبي قالوا أسأتقدمت وأسأتأخر ولكن

سأجمع بينك وبينه في دار الجلل

The Prophet Muhammad<sup>sa</sup> said: “Allah the Exalted revealed to Moses<sup>as</sup>, the Prophet of Israelites that any person who meets me while denying Ahmad Mujtaba, I shall cast him into Hell.” Moses<sup>as</sup> enquired, “who is Ahmad?” Allah Said, “I have not made any creation more honored than him and I wrote his name on the throne of the creation before the heaven and the earth. No doubt, the entire creation has been barred from Paradise, until it enters in his Ummah.” Moses<sup>as</sup> enquired, “What kind of Ummah does he have?” Allah said, “The Ummah is praising extensively who is eulogizing God in each state of affairs, whether progressing or retrogressing. They will gird up their loins and purify their organs. They would keep fasts during the day and shall spend the night in the remembrance of Allah and His worship. I shall accept the least of their action, and shall make them enter paradise on their bearing witness of ‘There is no God but Allah.’” Moses<sup>as</sup> begged Allah to make him a Prophet of this Ummah. Allah said, “the Prophet of this Ummah would be from among themselves.” Moses<sup>as</sup> requested to make him a follower of that Prophet. Allah Said: “Your period is that of the past and their age is that of the last...” (Al Khasais al Kubra, Vol 1, Page 12)

This hadith is accepted by many Muslims and makes it clear that no old Prophet can come as a Prophet of the Muslim ummah. All Prophets are in the ummah of the Prophet Muhammad<sup>sa</sup> in the spiritual sense but no Prophet from the past can come for the ummah after him.

Fifthly, the ahadith of the latter day Messiah say that he would be from among the Muslim Ummah:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

The Prophet<sup>sa</sup> said: “How will your condition be when the Son of Mary descends amongst you and is your imam from among you.” (Sahih al Bukhari Hadith #3449)

Sixthly, the Prophet Muhammad<sup>sa</sup> described his complexion completely differently to the Messiah of Bani Israel.

He<sup>sa</sup> states in regards to the description of the Messiah<sup>as</sup> sent to Bani Israel:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَحْبَبَنَا إِسْرَائِيلُ، أَحْبَبَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ مُجَاهِدٍ،  
عَنِ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” رَأَيْتُ  
عِيسَى وَمُوسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى  
فَأَدَمٌ جَسِيمٌ سَبَطُ كَأَنَّهُ مِنْ رِجَالِ الرُّطِّ ” .

Narrated Ibn `Abbas: The Prophet (ﷺ) said, “I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). **Jesus was of red complexion, curly hair and a broad chest.** Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt.” (Bukhari Volume 5, book 55, Hadith 648)

He<sup>sa</sup> states in regards to the Messiah of the end times who was to be from our ummah:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو صَمْرَةَ، حَدَّثَنَا مُوسَى، عَنْ نَافِعٍ، قَالَ  
عَبَدُ اللَّهِ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَيْنَ ظَهْرِي النَّاسِ الْمَسِيحَ  
الدَّجَالَ، فَقَالَ ” إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ  
الْيُمْنَى، كَانَ عَيْنَهُ عَيْنَةً طَافِيَةً ” . ” وَأَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا

رَجُلٌ آدَمٌ كَأَحْسَنِ مَا يُرَى مِنْ أَدَمِ الرِّجَالِ، تَضْرِبُ لِمَتُّهُ بَيْنَ مَنْكَبَيْهِ، رَجُلٌ الشَّعْرُ، يَقْطُرُ رَأْسُهُ مَاءً، وَاصْبَعًا يَدَيْهِ عَلَى مَنْكَبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ. فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ. ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ جَعْدًا قَطَطًا أَعْوَرَ عَيْنِ الْيُمْنَى كَأَشْبَهِهِ مَنْ رَأَيْتُ بِابْنِ قَطَنِ، وَاصْبَعًا يَدَيْهِ عَلَى مَنْكَبَيْ رَجُلٍ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ مَنْ هَذَا قَالُوا الْمَسِيحُ الدَّجَالُ.”  
تَابَعَهُ عَبْدُ اللَّهِ عَنْ نَافِعٍ.

Narrated `Abdullah: The Prophet (ﷺ) mentioned the Masih Ad-Dajjal in front of the people saying, Allah is not one-eyed while Masih Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka`ba last night, **I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders.** His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka`ba. I asked, ‘Who is this?’ They replied, ‘This is Jesus, son of Mary.’ Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka`ba. I asked, ‘Who is this?’ They replied, ‘The Masih, Ad-Dajjal.’ (sahih Bukhari Volume 4, book 55, Hadith #649)

Seventhly, the Prophet Muhammad<sup>sa</sup> said he would be of Persian Lineage:

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ

عليه وسلم فَأَنْزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ  
 قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا، وَفِينَا سَلْمَانَ الْفَارِسِيُّ،  
 وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ " لَوْ كَانَ  
 الْإِيمَانُ عِنْدَ الثَّرَيَّا لَنَالَهُ رِجَالٌ . أَوْ رَجُلٌ . مِنْ هَؤُلَاءِ "

While we were sitting with the Prophet (ﷺ) Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims)...." (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger (ﷺ) put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it." (Sahih al Bukhari, Volume 6, Book 60, Hadith #420)

Eighthly, our Khulafa would not be the same of the past, rather in their likeness as Allah States in Surah al Nur:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
 اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ  
 مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ  
 فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {56}

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as

He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (Chapter 24 Verse 56)

Ninthly, the hadith calls the followers of the latter day Messiah sahaba, which is a title used for the Muslim ummah. Hazrat Mirza Tahir Ahmad<sup>th</sup> stated:

“Our opponents may say Jesus (peace be on him) was on old prophet. That is why he has been mentioned as prophet of Allah. How would they explain the use of words ‘Sahaba’ for the companions of the Messiah? According to them, ‘Sahaba’ is a term used exclusively for the companions of the Holy Prophet (peace and blessings of Allah be on him). It is very obvious that the Holy Prophet (peace and blessings of Allah be on him) was referring to an event that was to take place in the future.” (True meaning of Khatme Nabuwat Page 21)

The tenth point is, the Prophet Muhammad<sup>sa</sup> himself said this Messiah would be someone after him:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ” أَلَا إِنَّ عِيسَى ابْنَ مَرْيَمَ لَيْسَ بِنَبِيِّ وَبَيْنَهُ نَبِيٌّ وَلَا رَسُولٌ ، أَلَا إِنَّهُ خَلِيفَتِي فِي أُمَّتِي بَعْدِي ، أَلَا إِنَّهُ يَقْتُلُ الدَّجَالَ ، وَيَكْسِرُ الصَّلِيبَ ، وَتَضَعُ الْحَرْبُ أَوْزَارَهَا ، أَلَا فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ السَّلَامَ “ ،

Narrated Abu Hurairah<sup>ra</sup>: The Holy Prophet Muhammad<sup>sa</sup> said: “Hearken! There is no Prophet and Messenger between me and the Forthcoming Jesus. He is the Khalifa in my Ummah after me. Verily, He will kill the Dajjal, and break the cross, and abolish war.

Anyone from among you who sees him, should convey my Salam to him” (Tabarani, Hadith #5040)

In reality, it just doesn't make sense. Hazrat Mirza Tahir Ahmad<sup>th</sup> stated:

“Despite the fact that the imagined ascent or descent of Jesus<sup>as</sup> has nothing to do with the independent declaration of the Holy Prophet's<sup>sa</sup> finality, the clergy still assert that there is a definite link between the two. Prophet Jesus<sup>as</sup>, son of Mary, they insist, will be personally brought back from the heavens because no new prophet can be raised after Prophet Muhammad<sup>sa</sup>. This ingenious device of bringing an old prophet back to earth instead of raising one from the Ummah to meet the new need may seem highly laudable to the Muslim orthodoxy but their enthusiasm cannot be shared by ordinary humans. No one with an iota of common sense can attribute this cheap act of trickstering to God the Almighty, the All-Wise. Only the Mullahs can and this exactly is what they attempt to do. By connecting the return of Jesus<sup>as</sup> with the finality of the Holy Prophet<sup>sa</sup>, they think that they have rescued God from the consequences of a premature declaration of finality. Thus, the clergy believes that they have saved God from a grave dilemma of contradiction. This has to be the brainchild of a half-wit Mullah to whom it rightly belongs. The promise of finality to any prophet by God, despite His knowledge that it could not be kept, is inconceivable of Him. To make a show of keeping the promise by bringing an old prophet after the demise of the last one is sheer mockery. Thus, judging God by his own standards, the Mullah first attributes a shameful act of contradiction to Him, then comes forward to help Him save His face from it. This blatant attempt is not made without a purpose. To the Mullah it is a great idea having multiple advantages.” (Revelation Rationality Knowledge and Truth Part 7 Jesus Versus Finality)

## Difference in Nabi and Rasul

Muhammad bin Abdillah bin Subbayil then mentions a mistake of Ibn Kathir, which he has followed without any proof from Qur'an or ahadith. He says that Ibn Kathir wrote “Every Messenger was a Prophet, but not every Prophet was a Messenger.”

They say that a Messenger brings laws while Prophets do not. The Qur'an does not agree with such a definition.

In the Holy Qur'an, Hazrat Musa<sup>as</sup> is called a Messenger and a Prophet, and we know he<sup>as</sup> brought a Shariah.

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ ۖ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

And relate the story of Moses as mentioned in the Book. He was indeed a chosen one; and he was a Messenger, a Prophet. (Chapter 19 verse 52)

In the very same Surah, Hazrat Ismael<sup>as</sup>, who did not bring a Shariah, is also called a Nabi and a Rasul.

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ ۖ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا

And relate the story of Ishmael as mentioned in the Book. He was indeed strict in keeping his promise. And he was a Messenger, a Prophet. (Chapter 19 verse 55)

In reality, every Prophet is a Messenger and every Messenger is also a Prophet. Whether a Prophet is a Law Bearer or not, he still receives knowledge of the unseen.

Allah States in the Qur'an:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ  
دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ  
مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا  
فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا  
يُرِيدُ {254}

These Messengers have We exalted, some of them above others: among them there are those to whom Allah spoke; and some of them He exalted by degrees of rank. And We gave Jesus, son of Mary, clear proofs and strengthened him with the Spirit of holiness. And if Allah had *so* willed, those *that came* after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allah had *so* willed, they would not have fought with one another; but Allah does what He desires. (Chapter 2 Verse 254)

In this verse, Allah has called all of the Prophets Messengers and also made it clear that some brought a Law while others did not.

The notes of Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> further explain this beautifully. It is written:

“The words he was a Messenger and a Prophet, explain and remove a popular misconception. According to popular notion a Messenger is one who brings a new Law and a new Book and a Prophet is one who is commissioned by God only for the reformation of his people. He also receives Divine revelation but brings no Law or Book containing new commandments and ordinances. According to this popular notion, every Messenger is necessarily a Prophet but not every Prophet a Messenger. The

verse under comment, however, demolishes this wrong notion because if a Messenger is one who brings a new Book and a new Law and as such is necessarily a Prophet, then the addition of the word Prophet to the word Rasul in this and other verses is superfluous and redundant. In fact, every Messenger is a Prophet and every Prophet is a messenger. These two words represent two aspects of the same office and two functions of the same person. A Divine Reformer is a Messenger inasmuch as he receives Messages from God, and he is a Prophet in the sense that he conveys those messages to the people to whom he is sent (Nabuwat meaning the conveying of a message). Thus every Messenger is a Prophet because after receiving Divine Messages he conveys them to his people those Messages which he receives from God. Only the functions of a Prophet follow those of a Messenger. In his capacity as a Messenger he first receives Messages from God and then in his capacity as a Prophet he conveys them to his people. This is why here and everywhere in the Qur'an, when these two words – Messenger and Prophet occur together, invariably the word Prophet follows the word Messenger because that is the natural order. See also 7:158, 159; 19:31,55. The bringing of a New Book or a new Law, therefore is not the necessary concomitant of a Prophet or a Messenger. A Messenger or a Prophet may or may not bring a new Law. All Messengers and Prophets are of two categories. a) Those that bring a new Book and a new Law and b) Those that do not. This classification of Messenger and Prophet into two categories is supported by the Qur'an itself. See 5:45" (Five Volume Commentary under 19:52)

## **Misquoted Ahadith**

After being unsuccessful in proving his case from the Qur'an, Muhammad bin Abdillah bin Subayyil tried to quote some ahadith. However, even if he quotes a million ahadith, it would

not change the fact that he passed away from this world, waiting for a Prophet to come.

## “I am That Brick”

The first hadith he quotes is as follows:

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا  
مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلَّا  
وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتِمُ النَّبِيِّينَ .”

Allah's Messenger (ﷺ) said, “My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the seal of the Prophets (Sahih al Bukhari, Hadith #3535)

He does not provide any commentator of hadith who supports his false interpretation. This hadith supports our view of 'Seal of Prophets'.

This hadith is narrated in many different ways and Hazrat **Ibn Hajr al Asqalani**<sup>th</sup>, who is known as the writer of the greatest commentary of Sahih al Bukhari, has beautifully explained this by saying:

فَالْمُرَادُ هُنَا النَّظَرُ إِلَى الْأَكْمَلِ بِالنِّسْبَةِ إِلَى الشَّرِيعَةِ الْمُوَحَّدِيَّةِ مَعَ مَا مَضَى  
مِنَ الشَّرَائِعِ الْكَامِلَةِ

“In this hadith, the purpose is to allude to the perfection of the law of Muhammad<sup>sa</sup> in comparison to the laws of the past.” (Fathul Bari, Volume 6, Page 370)

**Allama Ibn e Khaldun** states:

يفسرون خاتم النبيين باللبنة التي أكملت البنيان. و معناه النبي الذي  
حصلت له النبوة الكاملة

“People interpret the meaning of Khatamun Nabiyyin with reference to the brick that completed the mansion. However, it really means the Prophet with whose advent Prophethood was perfected.” (Al Muqaddimah ibn-e-Khaldun, Page 300)

## **Prophets Are Sealed by Me**

The second hadith he quotes also supports the Ahmadiyya Muslim viewpoint. The Prophet Muhammad<sup>sa</sup> stated:

“فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِي الْغَنَائِمُ وَجُعِلَتْ لِي الْأَرْضُ طَهْرًا وَمَسْجِدًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَحُمِمْ بِي النَّبِيُّونَ .”

“I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the Prophets are sealed by me.” (Sahih Muslim, Hadith 523a)

This hadith does not in any way support the non Ahmadi Muslims. This hadith proves that the Prophet Muhammad<sup>sa</sup> being the Seal of Prophets relates to his superiority, meaning, his high status.

**Hazrat Shah Waliullah Delhi<sup>rh</sup>** stated:

وَحْتَمَ بِهِ النَّبِيُّونَ .. أَي لَا يُوْجَدُ مِنْ يَأْمُرُهُ اللهُ سُبْحَانَهُ بِالتَّشْرِيْعِ عَلَيَّ  
”النَّاسِ.“

Meaning that this means that Allah would not appoint a Prophet with a new shariah for the people (Al Tafheemat-e-Ilhamiyyah)

## **Al Aqib**

The third hadith also does not support him. The Prophet Muhammad<sup>sa</sup> stated:

لِي خَمْسَةٌ أَسْمَاءٍ أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِي الْكُفْرَ، وَأَنَا  
الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَيَّ قَدَمِي، وَأَنَا الْعَاقِبُ .”

Narrated Jubair bin Mut`im: Allah's Messenger (ﷺ) said, “I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there after; and I am also Al-`Aqib.” (Sahih al Bukhari Hadith #3532)

Al Aqib is often translated as 'the one after whom none shall come'. This is not the true meaning. The anti Ahmadi often use this hadith and claim that it proves the Finality of Prophethood,

which is far from the truth. The words 'the one after who none shall come' are not from the Prophet Muhammad<sup>sa</sup>.

**Hazrat Mullah Ali Qari<sup>th</sup>**, a great scholar of Islam stated:

الظَّاهِرُ أَنَّ هَذَا تَفْسِيرٌ لِلصَّحَابِيِّ أَوْ مَنْ بَعْدَهُ، وَفِي شَرْحِ مُسْلِمٍ قَالَ ابْنُ  
الْأَعْرَابِيِّ: الْعَاقِبُ الَّذِي يَخْلَفُ فِي الْحَيْرِ مَنْ كَانَ قَبْلَهُ، وَمِنْهُ يُقَالُ: عَقِبَ  
الرَّجُلَ لَوْلَدِهِ (مُتَّفَقٌ عَلَيْهِ) .

“It is obvious that the words ‘and Al-Aqib is he after whom there is no prophet’ have been added as a commentary by a companion or someone afterwards. Ibn Arabi states that Al-Aqib refers to someone who succeeds another person in something good.” (Mirqat Sharh Mishkat, Volume 5, Page 376)

Muhammad bin Abdillah bin Subayyil then quotes Ibn Kathir who stated:

“This is in contrast to the situation of the Prophets<sup>as</sup>. The prophets are the epitome of righteousness, truthfulness, guidance, uprightness and justice in their statements and actions, enjoining the good and forbidding the evil. They were strengthened with miracles and clear proofs and evidences. May Allah exalt their rank and bestow continuous peace upon them as long as the heavens and earth exist.”

These signs were all present in the Promised Messiah<sup>as</sup>. He<sup>as</sup> states:

میں وہ پانی ہوں کہ آیا آسماں سے وقت پر

میں وہ ہوں نورِ خدا جس سے ہوا دن آشکار

“I am the water that has descended from heaven at its due time;  
I am the Divine light, which has illumined the day.” (Barahin-e-  
Ahmadiyya, Part 5, Ruhani Khazain, Volume 21, Page 145)

## CHAPTER NINE

# The Ruling on the 'Qadiani' Ahmadiyya Sect?

Muhammad bin Abdillah bin Subayyil then mentions his thoughts and says that because of our believers, everyone should know we are disbelievers, and that everyone should have enmity towards us and ostracize us. He also said that one who does not do this, and does not do our takfir (calling us disbelievers), they themselves become disbelievers. He does not have such a definition for a Muslim from the Qur'an or the ahadith.

He then says that there is no doubt that Ahmadis are disbelievers. He repeats allegations which are already answered in this book.

### What is the True Definition of a Muslim?

Since Muhammad bin Abdillah bin Subayyil made up his own definition of what a Muslim is, it is important to see how the Prophet Muhammad<sup>sa</sup> defined a Muslim.

The first definition given by the Holy Prophet<sup>sa</sup> is understood by the following hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ  
خُدَيْفَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَكْتُبُوا لِي مَنْ  
تَلَفَّظَ بِالْإِسْلَامِ مِنَ النَّاسِ ” . فَكُتِبْنَا لَهُ أَلْفًا وَحَمْسِمِائَةَ رَجُلٍ، فَقُلْنَا نَخَافُ

وَنَحْنُ أَلْفٌ وَخَمْسِمِائَةٌ فَلَقَدْ رَأَيْنَا ابْتِلِينَا حَتَّىٰ إِنَّ الرَّجُلَ لِيَصَلِّيَ وَحَدَهُ وَهُوَ خَائِفٌ.

**Narrated Hudhaifa:** The Prophet (ﷺ) said (to us), “**List the names of those people who have announced that they are Muslims.**” So, we listed one thousand and five hundred men. Then we wondered, “Should we be afraid (of infidels) although we are one thousand and five hundred in number?” No doubt, we witnessed ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear. (Sahih al Bukhari, Hadith #3060)

The second definition by the Holy Prophet<sup>sa</sup> in regards to who is a Muslim is also really clear. It is more detailed and yet simple, leaving no confusion. The Holy Prophet<sup>sa</sup> stated:

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ حَدَّثَنَا ابْنُ الْمُهْدِيِّ، قَالَ حَدَّثَنَا مَنْصُورُ بْنُ سَعْدٍ، عَنْ مَيْمُونِ بْنِ سِيَّاهٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” مَنْ صَلَّى صَلَاتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَيْبِحَتَنَا، فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ ”.

**Narrated Anas bin Malik:**

Allah's Messenger (ﷺ) said, “Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection.” (Sahih al Bukhari, Hadith #391)

Now the basis of the third definition of the Holy Prophet Muhammad<sup>sa</sup> is from the following hadith:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، ح وَحَدَّثَنَا أَبُو  
 كُرَيْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي  
 ظَبْيَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، وَهَذَا، حَدِيثُ ابْنِ أَبِي شَيْبَةَ قَالَ بَعَثَنَا رَسُولُ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَصَبَّحْنَا الْحُرَقَاتِ مِنْ جُهَيْنَةَ فَأَدْرَكْتُ  
 رَجُلًا فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ . فَطَعَنْتُهُ فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ فَذَكَرْتُهُ لِلنَّبِيِّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَقَالَ لَا إِلَهَ إِلَّا  
 اللَّهُ وَقَتَلْتَهُ ” . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِمَّا قَالَهَا خَوْفًا مِنَ السِّلَاحِ . قَالَ ”  
 أَقَلَّا شَقَقْتُ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لَا ” . فَمَارَالَ يُكْرِرُهَا عَلَيَّ حَتَّى  
 تَمَّتْ أَنْيَ اسْلَمْتُ يَوْمَئِذٍ

**It is narrated on the authority of Usama b. Zaid that the Messenger of Allah (ﷺ) sent us in a raiding party. We raided Huraqat of Juhaina in the morning. I caught hold of a man and he said:**

“There is no god but Allah,” and then I attacked him with a spear. It once occurred to me and I talked about it to the Apostle (ﷺ). The Messenger of Allah (ﷺ) said: ‘Did he profess There is no god but Allah,’ and even then you killed him?

I said: “Messenger of Allah, he made a profession of it out of the fear of the weapon.” He (the Holy Prophet) observed: “Did you tear his heart in order to find out whether it had professed or not?” And he went on repeating it to me till I wished I had embraced Islam that day (Sahih Muslim, Book 1, Hadith #183, Many versions)

These are the definitions of a Muslim. Ahmadi Muslims fulfill not one, but all three definitions.

Some opponents of Ahmadiyyat accuse us of doing their type of takfir, but in reality take the writings of our Khulafa out of context.

## CHAPTER TEN

# Resolution from the Council of the Islamic Fiqh Academy of Mecca

Muhammad bin Abdillah bin Subayyil knew his book was coming to an end, but decided to add a few more fabrications for the readers. He quoted verdicts from other scholars in regards to the Ahmadiyya Muslim Community.

The groups have mentioned, based on their research, some beliefs of Hazrat Ahmad<sup>as</sup>. Here are some points and short responses:

Allegation: He was a Prophet of God who received divine revelation

- Answer: Hazrat Ahmad<sup>as</sup> was the latter day Messiah who was prophesied by the Prophet Muhammad<sup>sa</sup>. He<sup>sa</sup> said this Messiah would be a Prophet and receive revelation

Allegation: He claimed that he was divinely inspired with more than 10,000 verses revealed to him.

- Hazrat Ahmad<sup>as</sup> did not claim this. The author is implying that Hazrat Ahmad<sup>as</sup> brought his own new book, God forbid.

Allegation: He said that it is obligatory upon the Muslims to perform Hajj to Qadian

- He<sup>as</sup> did not say this

## Literal Fulfilment of A Prophecy - The Real Fatwa

The Prophet Muhammad<sup>sa</sup> prophesied, relating to the 73 sects of Islam:

كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً

“All of them are in the fire, except one group.” (Jami at-Tirmidhi #2641)

This was a sign which was literally fulfilled, proving the truth of Ahmadiyyat. All sects claim to be true. However, Allah made it really easy for the world to realize which sect is on the right path. In 1973, the world Islamic Congress met in Saudi Arabia, and all agreed that Ahmadiyya is a non Islamic sect, and then convinced Pakistan to do the same. This made the newspapers in Pakistan write:

“One of the special importance of this decision has been that on it the consensus of the Ummah has been in substantially correct manner. Throughout the history of Islam, such an overwhelming complete consensus has never been reached on any important topic. Other than the big religious scholars, holders of shar'a, all the political leaders of each group have agreed on this consensus. Other than these, all sufia karam, aarifeen billah, leaders of tassawaf and practices had complete agreement. Excluding Qadianis, all the rest of 72 sects which are considered to be Muslims, agreed and are happy on the solution of this affair.” (Daily Pakistani Newspaper, Nawai Waqt)

All sects united to say, that Ahmadi Muslims are disbelievers and they themselves united on one side, and put us on the other. The

Prophet Muhammad<sup>sa</sup> said 72 sects would be wrong, and one would be right while they say 72 sects are on the right, and one is wrong.

## **TRANSLATOR'S APPENDIX**

Muhammad bin Abdillah bin Subayyil had a lot of falsehood which he attributed to the true Islam. His allegations have now

come to a conclusion. We pray that his future generations are among the privileged and accept the true Islam, Ahmadiyyat. Ameen.

We now see that the person who had translated the book of Muhammad bin Abdillah bin Subayyil has also gained some inspiration to lie against the Ahmadiyya Muslim Community, so he may also partake in the Displeasure of Allah. I will now address his allegations.

## **APPENDIX ONE - BELIEFS OF KUFR**

## **Additional Beliefs of Kufr from the Ahmadiyya Sect?**

The translator misquotes and misunderstands some revelations of Hazrat Ahmad<sup>as</sup>, and instead of researching them, he decides to raise allegations.

### **Describes Allah with Imperfection?**

He claims that Hazrat Ahmad<sup>as</sup> has described Allah the Exalted with imperfection, God Forbid. Hazrat Ahmad<sup>as</sup> was in reality the one who silenced all of the opponents of Islam. The non Ahmadi scholars themselves testified to this.

A scholar of the Ahl-e-Hadith, **Muhammad Hussain Batalvi** wrote the following in his review of Barahin-e-Ahmadiyya, a book of Hazrat Ahmad<sup>as</sup>:

“Now, we desire to express our views on Barahin-e-Ahmadiyya very briefly and without exaggeration. In our opinion, in light of the state of affairs of this era, this book is such that to this day a book of this stature has not been written in the history of Islam. And the author of this book (i.e The Promised Messiah) has proven his devotion to Islam by such help with money, life, pen, tongue, conduct and writings, the like of which has seldom been found among the Muslims.” (Isha'atus Sunnah, Volume 6, Page 6)

### **Allah Prays, Fasts, Wakes Up And Sleeps?**

The translator misquotes the following revelation:

“Allah said to me: 'Verily I pray and I fast. I wake up and I sleep.’”  
(Al Bushra 2/79)

The translator mistranslated and misunderstood the revelation.  
He also ignored the meaning given by Hazrat Ahmad<sup>as</sup>.

The first part of the revelation is:

أُصَلِّى

The translator translated this literally as 'I pray'. Hazrat Ahmad<sup>as</sup> translated it as 'I shall send down My Blessings'. The translator has shown that he is extremely dishonest. Every Arabic speaker is aware of the fact that when Allah Uses certain words, the meaning is not the same as if His creation uses them.

As for this allegation, it was first raised by the Christians. They raised this allegation on Allah and the Prophet Muhammad<sup>sa</sup>. This translator is in reality supporting them with this false allegation.

Allah the Almighty States in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا {42} وَسَبِّحُوهُ بُكْرَةً  
وَأَصِيلًا {43} هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ  
إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا {44}

O ye who believe! Remember Allah with much remembrance;  
And glorify Him morning and evening. He is it who Sends  
Blessings on you, as do His angels, that He may bring you forth  
from all kinds of darkness into light. And He is Merciful to the  
believers (Chapter 33 Verse 42-44)

When the word 'Salah' is used for Allah, it refers to the Sending of Blessings upon the believers. It also refers to Him Sending His mercy. The revelation of Hazrat Ahmad<sup>as</sup> mentions the exact same mentioned in the Qur'an.

The notes of Hazrat Musleh Maud<sup>ra</sup> state:

“The words *يُصَلِّي عَلَيْكُمْ* when used about God mean, ‘He sends down blessings upon you’, but when used about the angels or the believers they mean, “they pray for you”. (Five Volume Commentary Under 33:44)

Allah Also States:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا {57}

Allah and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace.(Chapter 33 Verse 57)

If Allah can Send Blessings upon the Prophet Muhammad<sup>sa</sup>, other believers and the righteous, why can He not Send down Blessings upon the Promised Messiah and Imam Mahdi<sup>as</sup>? The translator has shown that he is extremely dishonest. He knows this word does not mean to pray when used for Allah, but despite this, in order to mock a Prophet of Allah, he decides to repeat an allegation of Christians which is raised against Islam till today.

In **Lisanul Arab**, it is recorded:

## فالصلاة من الملائكة دعاء واستغفار، الله ومن رحمة

That salah from angels is prayer and istigfar and for Allah it is rahmah (mercy) (Lisanul Arab under Salah)

**Hazrat Abu Bakr<sup>ra</sup>** is then quoted who said:

قال أبو بكر : الصلوات ؛ معناها الترحم . وقوله تعالى : إن الله وملائكته  
يصلون على النبي أي يترحمون

Meaning that the salawaat means mercy for Allah and then he quotes the same verse mentioned earlier, that Allah and His angels send blessings upon the Prophet Muhammad<sup>sa</sup> meaning mercy. (Lisanul Arab)

The word means the exact same in the revelations to Hazrat Ahmad<sup>as</sup> and this is exactly how he<sup>as</sup> translated it. All of the commentaries also support our view.

For example, in Tafsir Ibn Kathir, an author who was quoted throughout the book of Muhammad bin Abdillah bin Subayyil, states:

Al-Bukhari said: "Abu Al-`Aliyah said: "Allah's Salah is His praising him before the angels, and the Salah of the angels is their supplication." Ibn `Abbas said: "They send blessings." Abu `Isa At-Tirmidhi said: "This was narrated from Sufyan Ath-Thawri and other scholars, who said: `The Salah of the Lord is mercy, and the Salah of the angels is their seeking forgiveness. There are Mutawatir Hadiths narrated from the Messenger of Allah commanding us to send blessings on him and how we should say Salah upon him. We will mention as many of them as we can, if

Allah wills, and Allah is the One Whose help we seek. In his Tafsir of this Ayah, Al-Bukhari recorded that Ka`b bin `Ujrah said, "It was said, 'O Messenger of Allah, with regard to sending Salam upon you, we know about this, but how about Salah' He said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.")

Sadly, according to the translator, when this word is used for Allah, it means that Allah God Forbid Prays. There is no difference with his God and the god of the Christians. Allah Does not Pray, rather He is worshipped.

The next part of the revelation that the translator has misrepresented, is 'I fast'. The commentary of Hazrat Ahmad<sup>as</sup> was also not given. The revelation states:

### وَأَصُومُ

Meaning, literally, I observe fast. When we study the Qur'an and ahadith, we see that such words are used for Allah the Almighty, but do not mean what they mean for human beings.

Hazrat Ahmad<sup>as</sup> beautifully explains:

“It is obvious that Allah the Almighty is beyond keeping the fast and breaking it. Therefore, these words cannot be attributed to Him in their literal sense. Hence it is only a figure of speech. The import is that ‘Sometimes I shall send My chastisement and sometimes I shall grant a respite like a person who sometimes eats and at other times keeps fast and stays away from eating.’ Such figures of speech abound in the Scriptures of God, as there is a hadith that Allah will say, on the Day of Judgment: ‘I was sick, I was hungry, I was naked...’ (Haqiqatul Wahi Page 124 Footnote)

Hazrat Ahmad<sup>as</sup> makes it clear that Allah is beyond keeping the fast and breaking it. Had the translator read the books of Hazrat Ahmad<sup>as</sup>, he would not have raised such an allegation. Him raising this allegation shows that he did not read the works of the Promised Messiah<sup>as</sup>.

This revelation was in reality referring to the plague. Hazrat Ahmad<sup>as</sup> mentioning the revelation stated:

“I shall divide My time—for a part of the year, I shall break the fast, that is, shall destroy people with plague, and for another part of the year, I shall fast, that is, there will be peace and plague would subside or vanish completely.” (Defence from the Plague, Page 14)

He<sup>as</sup> also translated the relevant part in the following way:

“I shall grant respite from my chastisement.”

The hadith Hazrat Ahmad<sup>as</sup> has quoted which mentions that Allah said 'I was sick', is accepted by all of the Muslims of the world and is authentic. However, these words are not taken literally. The meaning of the words are themselves explained in

the hadith. We cannot deny that Allah used the words 'I was sick', however they are not taken literally. The hadith is as follows:

"إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي (1)  
 قَالَ: يَا رَبِّ كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي  
 فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا ابْنَ  
 آدَمَ: اسْتَطَعْمُوكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ  
 الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا  
 عَلِمْتَ أَنَّكَ لَوْ أُطْعِمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. يَا ابْنَ آدَمَ: اسْتَسْقَيْتُكَ فَلَمْ  
 تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ اسْتَسْقَاكَ  
 عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي"

**On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said:**

Allah (mighty and sublime be He) will say on the Day of Resurrection: O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that (the reward for doing so) with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will

say: O Lord, how should I give You to drink when You are the Lord of the worlds? He will say: My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me. (Sahih Muslim, Hadith #2569)

In this hadith, Allah States:

مَرِضْتُ فَلَمْ تَعُدِّي

Meaning, that I was sick, but you did not visit me. No Muslim disagrees that the literal meaning of مَرِضْتُ is that I was ill. However, at the same time, no Muslim believes that Allah the Almighty was ill. He is far from any illness and is perfect in every way. In reality, these words have other meanings when used for Allah and the hadith makes that clear.

Next Allah States:

اسْتَطَعْمْتُكَ فَلَمْ تُطْعِمْنِي

Meaning, that I asked food from you, or I was hungry, but you did not feed me. However, no Muslim believes that Allah was actually hungry in the literal sense and needed food. He is the Provider of food. It was used metaphorically for the hungry servants of Allah who were not fed.

Then Allah the Almighty States:

اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي

Meaning, that I asked drink from you, or that I was thirsty but you did not give me drink. No Muslim believes that Allah was in reality thirsty in the literal sense, and was in need of water. He is the One who Provides us with water. It was used metaphorically,

for the thirsty Servants of Allah who were not given anything to drink.

How unjust would it be if a Christian now raised the allegation that Muslims believe Allah becomes ill, He gets hungry, and that He is in need of water? Raising such allegations against Hazrat Ahmad<sup>as</sup> is in reality mocking the Prophet Muhammad<sup>sa</sup> who also had similar revelations.

Muslims know that Allah Uses certain words for Himself and that they are not to be taken literally when used for Him. In the Qur'an Allah States:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Literal meaning would be that everything will perish except his face (Chapter 28 Verse 89). It is obvious that Allah does not have a literal face as we do, and that here it refers to the Being of Allah.

Allah also Speaks of His Hand:

يَدُ اللَّهِ

The Hand of Allah is also not taken literally. Allah also mentions His Right Hand in the Qur'an. He States:

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

Meaning, We would surely, have seized him by the right hand (Chapter 69 verse 46). Here the right hand refers to the power and strength of Allah.

In Hadith-e-Qudsi, it is narrated that Allah Said:

أَنَا الدَّهْرُ

Meaning, that Allah Said I am time. No one takes this in the literal sense of how we understand time. The hadith itself explains further as Allah States: “in My hand is the night and the day (1). (1) As the Almighty is the Ordainer of all things, to inveigh against misfortunes that are part of Time is tantamount to inveighing against Him.” (Hadith-e-Qudsi Hadith #4, also in Bukhari and Muslim)

In Hadith-e-Qudsi, it is also narrated that Allah Said:

أَنْفِقْ يَا ابْنَ آدَمَ، أَنْفِقْ عَلَيْكَ

Allah (mighty and sublime be He) said: Spend (on charity), O son of Adam, and I shall spend on you. It was related by al-Bukhari (also by Muslim).

Allah does not Spend literally as we spend. This is metaphorical and shows that one who Spends in the way of Allah has his wealth multiplied and that Allah would Bless him.

We also have the following Hadith-e-Qudsi which is regularly recited in mosques:

"إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيْتَهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيْدَنَّه، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"

**On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said:**

Allah (mighty and sublime be He) said: “Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.” (Sahih al Bukhari, Hadith #6502)

Muslims do not take this literal either. The anti Ahmadis should at least think before raising such allegations against a Prophet of Allah. The Prophet Muhammad<sup>sa</sup> had similar revelation which proves the truthfulness of Hazrat Ahmad<sup>as</sup>.

The next misquoted revelation is that Allah Said:

أَسْهَرُ وَ أَنَامُ

Literally meaning, I wake up and I sleep. These words are also not used literally when used for Allah.

The anti Ahmadis try to make it seem as if Hazrat Ahmad<sup>as</sup> believed that Allah would wake up and sleep God Forbid. According to their logic, they then believe that Allah gets ill, gets hungry and thirsty. How far will the anti Ahmadis go in their mockery of Allah with such false allegations?

Hazrat Ahmad<sup>as</sup> himself states:

“He is not subject to even temporary cessation of His senses like sleep or slumber” (Chashma-e-Marifat, Ruhani Khazain, Volume 23, Pages 272-276)

“That is to say, He is the Controller, the Wise, the Gracious, the Compassionate, Eternal and Ever-Living, free from every defect, not subject to death or destruction and even free from slumber and sleep which have a resemblance to death.” (Barahin-e-Ahmadiyya, Ruhani Khazain, Volume 1, Pages 515-521 Sub footnote 3)

These words have nothing to do with waking up and sleeping when used for Allah. They are translated by Hazrat Ahmad<sup>as</sup> himself. He<sup>as</sup> says:

“I shall seize with My chastisement and shall forbear.”

It therefore means, that at times Allah overlooks some of the sinners but at other times He Punishes them. It is also evident from the earlier examples from the Qur'an and ahadith that such actions are not used literally for Allah. Such metaphorical language is used in the Word of God as we saw from the examples presented. The ahadith have mentioned that Allah was ill, hungry and thirsty and these are used metaphorically, so why can Allah not use waking and sleeping metaphorically as well?

## **Allah Makes Mistakes?**

His next allegation is that God Forbid, Hazrat Ahmad<sup>as</sup> believed that God can be wrong and right. The revelation he quotes is as follows:

إني مع الأفواج آتيك بغتة، إني مع الرسول أجيب، أخطي وأصيب

“I answer along with the Messenger; Sometimes I am wrong and sometimes I am right.” (Al Bushra 2/79)

These words are not taken literally for Allah, who is free from all error. It should be translated as : [I shall come to you suddenly with resources.] I shall refute along with the Messenger. I shall sometimes abandon my design and shall sometime carry it out.[I shall encircle them in support of my Messenger.] (Haqiqatul Wahi, Page 103, Ruhani Khazain, Volume 22, Page 106 footnote)

Hazrat Ahmad<sup>as</sup> has beautifully explained this revelation. He<sup>as</sup> states:

“The literal meaning of the revelation is: I shall err and I shall do right— that is, sometimes I shall do what I want, and at other times not; and my intent would be implemented at times, and at other times not. Revelation sometimes contains such phrases as have to be interpreted, for instance, there is one hadith which says that God hesitates to take possession of the soul of a believer, whereas God is Holy and above any hesitation. The phrase in this revelation: Sometimes My design miscarries and sometimes it is fulfilled; means that sometimes God overrules His decree and sometimes carries it out as determined.” (Haqiqatul Wahi, Page 103, Ruhani Khazain, Volume 22, Page 106 footnote)

The Hadith Qudsi which Hazrat Ahmad<sup>as</sup> has quoted is authentic and accepted by all Muslims. It is narrated:

وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ

Allah said: “I do not hesitate to do anything as I hesitate to take the soul of the believer.” (Sahih al Bukhari, Hadith #6502)

The definition of hesitation is to pause before saying or doing something, especially through uncertainty. Can any Muslim ever believe that Allah Hesitates? Allah is free from any hesitation. The revelation is not taken literally and is in reality pointing towards the love Allah has for believers. In the same way, the revelation of Hazrat Ahmad<sup>as</sup> is referring to the decree of Allah and how Allah at times overrules His decree and at other times carries it out as determined.

To say Ahmadi Muslims believe Allah can make mistakes, He fasts, sleeps and prays would be the same as Christians saying all Muslims believe Allah was sick, hungry, thirsty and that Allah Hesitates.

## **He Claimed that Allah Was British?**

Hazrat Ahmad<sup>as</sup> has never said that Allah was British. He mentioned some of his English revelations and then stated:

“I felt at the time from the tone and pronunciation that an Englishman was standing over me and was uttering these phrases. Despite the awe-striking tone, my soul derived a pleasure from these revelations, which was comforting and satisfying even before the meanings had been ascertained. Such revelations in English have often been repeated.”

This was only a feeling which alludes to the perfect pronunciation and accent of the revelation. In Sahih Bukhari, it is narrated:

"أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ . وَهُوَ أَشَدُّ عَلَيَّ . فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْيِي مَا يَقُولُ "

Narrated Hazrat Ayesha<sup>ra</sup> (the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Messenger (ﷺ) "O Allah's Messenger (ﷺ)! How is the Divine Inspiration revealed to you?" Allah's Messenger (ﷺ) replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet (ﷺ) being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over) (Sahih al Bukhari Hadith #2)

This hadith is accepted by all Muslims. Does anyone actually believe that Allah or His Angels were physically ringing a bell? No Muslim has ever believed such.

## **He Claimed that a Hindu Deity was a Prophet?**

Many anti Ahmadis raise the allegation that Ahmadi Muslims believe the Hindu god was a Prophet of Allah. The truth of the matter is, that the Hindus call Krishna an avatar. The word 'autaar' (avatar in their language) comes from 'utara' meaning sent, and that is exactly what the word messenger means. Hazrat Ahmad<sup>as</sup> explained that Krishna was in reality a Prophet of Allah and his message was distorted after his death. The same happened with Hazrat Isa<sup>as</sup>. Would it be fair to accuse Hazrat Isa<sup>as</sup> of what his followers did after his claim?

According to the Qur'an and ahadith, Prophets and Messengers were sent to every nation. Allah States that to every people were sent a Messenger. Ahadith also mention that there were 124,000 Prophets.

Allah States:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Verily, We have sent thee with the truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent. (Chapter 35 Verse 25)

لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

And We did send Messengers before thee; of them are some whom We have mentioned to thee, and of them there are some whom We have not mentioned to thee; and it is not possible for any Messenger to bring a Sign except by the leave of Allah. But when Allah's decree came, the matter was decided with truth, and then there perished those who uttered falsehoods. (Chapter 40 Verse 79)

We also have proof from the ahadith, that Krishna was in fact a Prophet of God. Al Hafiz al Dailami has a book called Tarikh-e-Hamdaan and it is mentioned:

قال صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “كان في الهند نبياً أسود اللون، اسمه “كاهن” .  
(الحافظ شبرويه الديلمي، تاريخ همذان، باب الكاف

Meaning, that the Prophet Muhammad<sup>sa</sup> said, “There was a Prophet of black color whose name was Kahan (Krishna is also called by this name).” (Al Hafiz al Dailami, Tareekh Hamdaan, Bab Al-Kaaf)

Commenting on Dailami, **Imam Dhahabi** said:

هو ابن شهردار بن شبرويه بن فناخسره بن خسركان، المُحَدِّثُ العَالِمُ، “  
الحافظُ المؤرِّخُ أبو شجاع الديلمي الهمداني مؤلف كتاب “الفردوس” و  
“تاريخ همذان”. وُلِدَ سنة خمس وأربعين وأربعمائة.” أه

**Maulana Qasim Nanotwi<sup>th</sup>** also accepted that Krishna was a Prophet of God. (Debate Shah Jahan Pur, Page 31)

In Tafsir Mujam al Ausat by **Imam Tabarani**, it is written:

وَعَنْ عَلِيِّ رَضِيَ اللهُ عَنْهُ : “أَنَّ اللَّهَ تَعَالَى بَعَثَ نَبِيًّا أَسْوَدَ فَهُوَ مِمَّنْ لَمْ تُذَكَّرْ  
قِصَّتَهُ فِي الْقُرْآنِ.” أه

Hazrat Ali<sup>ra</sup> said, “Allah sent a Prophet who was of black colour and he is of those prophets whose story is not mentioned in the Qur’an.”

In **Tafsir Nasafi** and in the tafsir of **Imam Zamakshari** al Kashaf, under the verse of some Prophets not being mentioned to us, it is written:

“ وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ : “أَنَّ اللَّهَ تَعَالَى بَعَثَ نَبِيًّا أَسْوَدَ، فَهُوَ مِمَّنْ لَمْ يَقْصُصْ عَلَيْهِ. ” (تفسير الكشاف، الزمخشري، سورة المؤمن/غافر، تفسير قوله تعالى ولقد أرسلنا رسلا من قبلك منهم من قصصنا عليك ومنهم من لم نقصص عليك )”

Meaning that verily Allah sent a black prophet and he was among those who were not mentioned in the Qur'an.

In **Ruhul Bayan** this is also mentioned.

“ وعن علي رضي الله عنه أن الله بعث نبياً أسود .. وهو ممن لم يقصص الله عليه ” أه

It is also mentioned in **Jamiul Uloom**:

“ وَأَعْلَمُ أَنَّ رَجُلًا كَانَ فِي الْهِنْدِ اسْمُهُ كَانَ وَلَهُ أَسْمَاءُ شَتَّى عِنْدَ الْبَرَاهِمَةِ “  
كالكشن وغير ذلك وولادته في متهرا ونشوءه ونماؤه في (كوكل) وكل  
منهُمَا اسْمٌ مَعْمُورَةٌ فِي الْهِنْدِ بَيْنَهُمَا وَيَبْنِي الدَّهْلِي مَسَافَةً أَرْبَعِينَ فَرَسَخًا. قِيلَ  
إِنَّهُ كَانَ صَاحِبَ الْاسْتِدْرَاجِ وَالْكَفَّارِ يَعْتَقِدُونَهُ وَيَذْكُرُونَ لَهُ خَوَارِقَ الْعَادَاتِ  
وَكَانَ أَسْوَدَ اللَّوْنِ سَوَادًا شَدِيدًا. قِيلَ إِنَّهُ كَانَ نَبِيًّا وَتَمَسَّكُوا فِي ذَلِكَ بِمَا فِي

تَفْسِيرِ الْمَدَارِكِ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى: { مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ } . وَعَنْ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ بَعَثَ اللَّهُ نَبِيًّا أَسْوَدَ فَهُوَ مَنْ لَمْ يَذْكَرْ قِصَّتَهُ فِي الْقُرْآنِ. أَقُولُ لَا نَصَ فِيهِ عَلَيَّ أَنْ ذَلِكَ الْأَسْوَدُ هُوَ كَانَ الْمَذْكُورَ فَإِنَّهُ يَحْتَمِلُ أَنْ يَكُونَ غَيْرَ كَانَ الْمَسْطُورِ. وَسَمِعْتُ عَنْ مَنْ لَا وَثُوقَ عَلَيْهِ إِنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ لَوْ كَانَ نَبِيًّا فِي الْهِنْدِ لَكَانَ أَسْوَدًا.”  
(جامع العلوم في اصطلاحات الفنون، لمؤلفه القاضي الأحمدي، الجزء:

3) باب الكاف | الصفحة: 81

He also explains that there was a prophet in India called Kaana. He had many names like Barahma and Kushan. The author also quotes Tafsir al Madar. It is written by Abu Hafs Umar an Nasafi and is famous throughout the Muslim world.

This is the view of the Ahmadiyya Muslim community. Krishna was a prophet of God and many scholars have accepted this.

Hazrat Mirza Ghulam Ahmad<sup>as</sup> states:

“God Almighty has disclosed to me repeatedly in my visions that a person of the name of Krishan, who appeared among the Aryas, was a chosen one of God and was a Prophet of his time. The expression Avatar which is current among the Hindus is in its essence synonymous with Prophet. There is a prophecy in Hindu scriptures that in the latter days an Avatar would appear, who will possess the qualities of Krishna and will be his reflection. It has been conveyed to me that I am that person. Krishan had two qualities; one, that he was Ruddar i.e. the slayer of wild beasts and

swine, [evil characters] that is to say by reasoning and Signs; and, two, that he was Gopal i.e. the nourisher of cows, that is to say he was a helper of the virtuous through his spirit. Both of these are the qualities of the Promised Messiah and God has bestowed both of them upon me.” (Tohfah Golarhviyyah, Page 130 Sub Footnote, Ruhani Khazain Volume 17, Page 317 Sub footnote)

And:

“God, who is the Master of heaven and the earth, has disclosed to me and has told me—not once, but several times—that: ‘You are Krishan for the Hindus and the Promised Messiah for the Muslims and the Christians.’” (Lecture Sialkot, Ruhani Khazain, Volume 20, Page 228)

And:

“Now let it be clear that it has been made manifest to me that Raja Krishan was, in fact, such a perfect man that his match is not found in any Rishi and Avatar of Hindus. He was the Avatar, that is, Prophet, of his time and the Spirit of holiness descended upon him from God. God had bestowed victory and majesty on him. He cleansed the land of Aryavart of sin. He was in fact a prophet of his time, but his teachings were distorted in several things after him. He was filled with the love of God and held piety dear to him and loathed evil. God had promised that his reflection, that is an Avatar, would be sent in the latter days; so this promise was fulfilled in my appearance.” (Lecture Sialkot, Pages 33-34, Ruhani Khazain, Volume 20, Pages 228-229)

## **He Claimed that He is Better than the Prophet Adam<sup>as</sup>**

Every Muslim accepts that the latter day Messiah would be greater than Hazrat Adam<sup>as</sup>. The Shariah of Hazrat Adam<sup>as</sup> was really basic and cannot be compared to the Qur'an. Hazrat Ahmad<sup>as</sup> came to teach the Qur'an and revive Islam, and was a follower Prophet of the Prophet Muhammad<sup>sa</sup>, which is why he has such a status.

## **He Claimed that He is Better than the Prophet Nuh<sup>as</sup>**

Hazrat Ahmad<sup>as</sup> states:

“I have repeatedly announced that even if all my opponents from the east and the west jointly try, they cannot raise any objection against me which was not earlier raised against one or the other of the past Prophets. They always face humiliation because of their connivances and yet they do not discard them. On the other hand, God Almighty is showing so many Signs in my favour that if they had been shown in the days of Nuh, those people would not have drowned. But to whom can I compare such people? They are like the inherently stubborn person who, even upon seeing a bright sunny day, insists that it is night, not day.” (Haqiqatul Wahi Page 721)

Hazrat Ahmad<sup>as</sup> is challenging his opponents and tells them that so many signs are being shown in his favor, an amount which was not shown even in the time of Hazrat Nuh<sup>as</sup>. Those who read the book Haqiqatul Wahi, would see the signs. The non Ahmadis

know that the Messiah they await, would be greater than Hazrat Nuh<sup>as</sup>.

## **He Claimed that He is Better than the Prophet Isa<sup>as</sup>**

Let us read the answer of Hazrat Ahmad<sup>as</sup> himself:

Question (1)

On page 157 of Tiryaaqul-Qulub (which is one of my books) it is written:

Let no one entertain the suspicion that in this discourse I have considered myself superior to Hazrat Masih [the Messiah], for it is a partial superiority which a non-Prophet can have over a Prophet.

Then on page 257 of the [Urdu] Review [of Religions], volume 1, Number 6, it is stated that:

“God has raised the Promised Messiah from this Ummah, who far exceeds the first Messiah in his glory.”

Again, on page 475 of the Review is written: (page 475 is a typographical error. This text referenced here appears in the Urdu Review of Religions, vol. 1, no. 12, p. 478. [Publisher])

“I swear by Him in whose hands my life is that, had Masih Ibn-e Maryam [Messiah, the son of Mary] lived in my time, he could never have performed what I can, and could not have shown the Signs which are being manifested through me.”

The crux of the objection is that there is a contradiction between these two statements.

The answer:

Bear in mind that Allah the Exalted is well aware that I am neither pleased nor interested in being called the Promised Messiah nor in proclaiming myself superior to Masih Ibn-e-Maryam. God has Himself testified to the inner depths of my conscience in His holy revelation, as He says:

قُلْ أَجْرِدُ نَفْسِي مِنْ ضُرُوبِ الْخُطَابِ

Meaning that, tell them, ‘As far as I am concerned, I do not want any title for myself.’ In other words, my aim and objective is higher than these thoughts. Bestowing a title is an act of God; I have no influence in it.

The question remains why it has been written so and why such a contradiction has occurred in the statements. Ponder over it and realize that it is the same kind of contradiction as I had written in Barahine-Ahmadiyya that Masih Ibn-e-Maryam would descend from heaven; and later, I wrote that I myself am the Messiah who was to come. The reason for this contradiction was the same: God Almighty had named me ‘Isa in Barahin-e-Ahmadiyya, and also informed me that God and His Messenger had prophesied my advent. But as a body of Muslims was firm in the belief—and I, too, held that same belief—that Hazrat ‘Isa would descend from heaven, I did not wish to take God’s revelation for its literal meaning, but interpreted this revelation and maintained my belief in consonance with that of the Muslims at large and published the same in Barahin-e-Ahmadiyya. But afterwards, divine revelations

regarding this descended like rain, affirming that I am, indeed, the Promised Messiah who was to come. Along with them [i.e. the divine revelations] appeared hundreds of Signs, and both the heaven and the earth arose to testify to my truthfulness. The bright Signs of God compelled me to realize that, indeed, I am the Messiah who was to come in the Latter Days. Otherwise, my belief was what I had set forth in Barahin-e-Ahmadiyya. Moreover, not relying entirely upon it, I sought adjudication for my revelation from the Holy Quran. It was established by conclusive verses that 'Isa Ibn-e-Maryam had indeed died, and the last Khalifah [vicegerent] would appear from among this very ummah under the title of the Promised Messiah. As no darkness remains after the dawn of day, in the same way, hundreds of Signs, heavenly testimonies, conclusive verses of the Holy Quran, and definitive and explicit ahadith compelled me to accept that I am the Promised Messiah.

It was enough for me that God should be pleased with me, and I had absolutely no desire for such a thing. I led a life of seclusion and no one was aware of my existence, nor did I desire that anyone should recognize me. He forced me out of my solitude. I had wished to live and die in obscurity, but He decreed that He would make me renowned with honour throughout the world. Therefore, ask God why He did so. What is my fault in this?

Similarly, I initially believed that I could not possibly be compared with Masih Ibn-e-Maryam since he is a Prophet and one of the distinguished men of God. Therefore, whenever something in my revelation appeared concerning my superiority, I interpreted it as partial superiority. But later, when revelation from God Almighty descended upon me like pouring rain, it did not permit me to persist in this belief. The title of 'Prophet' was

clearly bestowed upon me, albeit with the proviso that I am a Prophet in one aspect and an ummati [follower of the Holy Prophetsa] in another.<sup>1</sup> \*The instances of divine revelation that I have cited in this book also reveal what God Almighty says concerning me vis-à-vis Masih Ibn-e-Maryam. How can I reject twenty-three years of continuous revelations from God Almighty? I believe in this holy revelation of His as I believe in all the revelations of God that have occurred before me. I also note that the Masih Ibn-e-Maryam is the last Khalifah of Musa, peace be upon him, and I am the last Khalifah of the Prophet who is the Best of Messengers. Therefore, God willed that I should not be inferior to him “(Haqiqatul Wahi Pages 182-184)

## **APPENDIX TWO - FAILED PROPHECIES?**

This section makes the claim that the prophecies of Hazrat Ahmad<sup>as</sup> had failed. The prophecies were fulfilled in one way or the other, while we await the fulfillment of some as well, which were meant for the future. We have to remember, that some prophecies are conditional as well. The anti Ahmadis ignore thousands of fulfilled prophecies, and focus on a few which they do not understand.

### **The Plague Ravages His Village and Home Despite His Claims of Protection**

Hazrat Ahmad<sup>as</sup> stated:

“The third point which is proven from this revelation is that, in any case, however long the plague remains upon the earth—even if it should last for seventy years—God Almighty will safeguard Qadian from its horrific destruction, because this is the throne of His Messenger. This is a sign for all nations.” (Defence Against the Plague, Page 18)

The quotation is misinterpreted. Hazrat Ahmad<sup>as</sup> did not say that Qadian would not be affected at all. A few pages before, he<sup>as</sup> explains:

Awa is an Arabic word that means ‘safeguarding from destruction and disorder’, and ‘taking into one’s protection’. This is a sign pointing to the fact that among the types of plague the most dreadful type is the one called ta‘un-e-jarif—meaning, ‘the sweeper’—from which people flee from place to place and die like dogs. The situation is beyond the limits of human tolerance. Thus, this divine revelation contains the promise that this condition will never affect Qadian. This revelation’s interpretation is provided by another revelation:

لو لا الإكرام هلك المقام

Meaning that, had I not held this Movement in high regard, then I would have destroyed Qadian as well.

Two points are gleaned from this revelation: (1) First, it would not matter if Qadian were to experience an incident, on rare occasions—which is within the bounds of human tolerance, does not wreak havoc, and does not induce a panic-driven exodus—because such an extremely rare occurrence amounts to nothing. (2) Second, it is necessary that a devastating plague must break out in those cities and villages which, in comparison with Qadian, house the extremely rebellious, wicked, oppressive, corrupt, immoral, and the dangerous opponents of this Movement, to such a degree that people will lose their senses, and run in every direction. In accordance with its vastness, I have defined the word awa in this manner. I claim with conviction that ta‘un-e-jarif, which empties and swallows villages entirely, shall never

break out in Qadian. In contrast, however, in other cities and villages, where the oppressive and corrupt are, dreadful scenes are sure to manifest. In the entire world, it is Qadian alone for which this promise was made.

فالحمد لله على ذلك (So all Praise Belongs to Allah for this) (Defence Against Plague pages 11-12)

He<sup>as</sup> also stated:

Since God Almighty knew that the plague would break out in this country on a large scale, and even Qadian would not remain completely immune from it, He had, therefore, already revealed to me twenty three years ago that anyone who would enter this mosque and this house, with sincerity and faith, would be saved from the plague. He also said to me in those days:

إني أحافظ كلَّ مَنْ فِي الدارِ إِلَّا الَّذِينَ عَلَوْا مِنْ اسْتِكْبَارٍ وَأَحَافِظُكَ خَاصَّةً.  
سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ.

This means: I shall safeguard all those who dwell in thy house from death by the plague, with the exception of those who are arrogant and think highly of themselves. And I shall particularly safeguard thee. Peace be on you from God, the Merciful.

Let it be known that the word of God has divided His Will regarding Qadian into two parts: (1) The first concerns this village as a whole, which means that this village will remain immune from the severity of the plague that causes chaos and destruction and leaves the whole village in ruins. (2) The second Divine will is that the Merciful God will protect this house in particular, and

will keep it safe from the torment suffered by the other dwellers of the village. The latter part of the Revelation constitutes a warning for those whose hearts are full of arrogance

Therefore, I advise my Jama'at to eschew arrogance, for arrogance is most repulsive in the sight of our Glorious God. Perhaps you do not realize what arrogance is. Come and ask me, for I speak by the spirit of God. (Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 401-402)

Hazrat Ahmad<sup>as</sup> also stated:

“He has also told me that Qadian will be saved from such ravages of the plague that cause people to die like dogs and become mad with grief and confusion, and that generally the members of this community, however large in number, will be safe against the plague as compared to my opponents. However, such of my followers may fall prey to the plague who do not fully abide by their pledge, or concerning whom there is some hidden reason in the knowledge of God. But in the end people will marvel and acknowledge that, by relative comparison, the support of God is with these people, and that He has saved them through His special mercy in a way that has no precedence.” (Noah's Ark Page 3)

The writer would have an argument if he showed an example of where Hazrat Ahmad<sup>as</sup> was afflicted by the plague. However, opposite to this, his<sup>as</sup> opponents were the ones being destroyed by the plague.

He<sup>as</sup> states:

“Where is Ghulam Dastgir who supplicated for my destruction in his book Faid-e-Rahmani, and prayed for the death of whichever of us was false? Where is Maulavi Charagh Din of Jammu who stood up for Mubahalal against me and predicted my death on the basis of a revelation he was supposed to have received? Where is Faqir Mirza who had a large following and who predicted my death with great enthusiasm. He even announced that God had informed him from His throne that I was an impostor and would die during his own lifetime in the following month of Ramadan. But when Ramadan came, it was he himself who died of the plague. Where is Sa‘d-ullah of Ludhiana who stood up for Mubahalal against me and predicted my death? He died of the plague in my lifetime. Where is Maulavi Mohy-ud-Din of Lakhoke who called me the Pharaoh and predicted my death in his lifetime and published several of his supposed revelations concerning me? He too passed away in my lifetime. Where is the accountant Babu Ilahi Bakhsh of Lahore, the author of ‘Asa-e Musa, who described himself as Moses and called me Pharaoh and predicted my death by the plague in his own lifetime, and published several other prophecies about my ruin? He too died of plague within my lifetime, thus bearing witness that his book ‘Asa-e-Musa was false and a bundle of impostures.” (Chashma-e-Marifat, Ruhani Khazain, Volume 23, Pages 2-4)

## **Hazrat Ahmad<sup>as</sup> Lost a Debate Against a Christian?**

The allegation that the anti Ahmadis raise, is that Hazrat Ahmad<sup>as</sup> lost in a debate to a Christian. Those who raise this allegation have not read the debate, nor have they read the book Anjaam-e-Atham. They are unaware of what had really occurred. The anti

Ahmadis had to raise this allegation because this was prophesied by the Prophet Muhammad<sup>sa</sup>.

Prophet Muhammad<sup>sa</sup> stated:

ينادى مناد من السماء أن الحق في آل محمد و ينادى مناد من الأرض أن  
الحق في آل عيسى

Meaning, that a caller will call from the heavens that the truth is with the Prophet Muhammad<sup>sa</sup> and a caller from the earth (satan) will say that the truth is with Isa<sup>sa</sup> (Fatawa-e-Hadithiya, Signs of the Coming of the Mahdi)

Iqtirab-us-sah also mentions this sign and this proves, that in the time of the Messiah, a heavenly debate would take place.

Now let us turn to the details of the debate and what occurred. Jang-e-Muqaddas is known as the Holy War, which was a debate between Hazrat Ahmad<sup>as</sup> and the Christian priests. It began on May 22, 1893, and ended on June 5, 1893 in Amritsar. Hazrat Ahmad<sup>as</sup> got a letter from a Muslim named Pahnda who lived in Jandyala. Christian missionaries were actively preaching and a person named Dr Martin Clark wanted a debate to happen. Hazrat Ahmad<sup>as</sup> was asked to do the debate, and even the Muslims knew that only he was able to do so.

Hazrat Ahmad<sup>as</sup> wrote to Martin Clark to set a time and date and this brought a lot of fear in the heart of Abdullah Atham, who was chosen by Martin Clark to represent the Christians. He said he is ready for the other Muslim scholars but was not able to debate Hazrat Ahmad<sup>as</sup>. Martin Clark forced Abdullah Atham who replied by saying 'Oh I'm dead'. Atham tried to make

excuses, such as, other Muslims call Ahmadis disbelievers, so for this reason he cannot debate us. Hazrat Ahmad<sup>as</sup> told him that this is not a valid excuse because other Christians call Catholics disbelievers as well, and say that they should be killed, and with this logic, Atham should not represent Christianity either.

Abdullah Atham was forced to accept the debate and it was decided that Atham would represent the Bible and Hazrat Ahmad<sup>as</sup> would represent the Qur'an. Hazrat Abdul Karim<sup>ra</sup> read the words of Hazrat Ahmad<sup>as</sup> and continued to repeat them because he was amazed at the arguments. Priests were embarrassed and were ready to leave and Hazrat Ahmad<sup>as</sup> told them that this is all they can do. Abdullah Atham began to agree with the points made by Hazrat Ahmad<sup>as</sup> on the personage of Hazrat Isa<sup>as</sup>. To this, the priests became upset at Atham to which he said "I am sick, I am leaving. Write what you want." However, he was forced to stay.

Now because Abdullah Atham called the Prophet Muhammad<sup>sa</sup> a Dajjal (God Forbid), Hazrat Ahmad<sup>as</sup> made a prophecy on June 5, 1893:

"What was disclosed to me last night is that when I supplicated the Divine with great humility and earnestness: 'May You decide this matter between us; we are Your humble servants, we cannot accomplish anything except through Your will.' He gave me this Sign, as a glad tiding, that whichever of the two parties in this debate is deliberately adopting a false stand and deserting the True God and is deifying a humble man, will be severely afflicted within a period of months corresponding to the number of days of this debate. That is to say, within fifteen months he will be greatly humiliated, provided he does not turn to the truth. And

he whose stand is on the truth and who believes in the True God will be thereby exalted. When the prophecy is fulfilled some who are blind will begin to see, some who are lame will begin to walk, and some who are deaf will begin to hear.”

When Hazrat Ahmad<sup>as</sup> made this prophecy, Atham first denied mocking the Prophet Muhammad<sup>sa</sup>. When he heard the prophecy, he trembled and turned pale with fear. He touched his ears with both his hands, put out his tongue and shook his head to declare in the Eastern manner that he did not mean to abuse the Prophet Muhammad<sup>sa</sup>. He repeatedly uttered the words 'I repent, I repent, I did not mean to be disrespectful and I have never called the Prophet by the name of Antichrist'.

Atham became haunted. He would fall off of his bed and always say “I am dead, I am dead.” His Muslim servant was fired because he would tell others about his nightmares. Atham turned to the truth and stopped speaking against Islam and the Prophet Muhammad<sup>sa</sup>. This was the very condition mentioned in the prophecy.

Atham would only die in that time period if he did not turn to the truth, and if he had continued his mockery. Atham even lost his house, and stopped preaching Christianity. After 15 months, he was still alive and Christians began to spread that the prophecy had failed. Hazrat Ahmad<sup>as</sup> said that Atham should swear by God that he has not repented and if he is not destroyed, Hazrat Ahmad<sup>as</sup> would pay him 1000 rupees. Atham remained silent. Hazrat Ahmad<sup>as</sup> then increased his reward to 2000 rupees, but Atham still remained silent. Hazrat Ahmad<sup>as</sup> then increased it to 3000 rupees and then 4000. Hazrat Ahmad<sup>as</sup> said that even if Atham does not swear now, he will be destroyed because he is

hiding the truth and putting others in doubt. 6 months later, he died in Ferozpur. Hazrat Ahmad<sup>as</sup> then said, if anyone says I killed him, they should say it on oath and if he lives for 1 year after that, he<sup>as</sup> would accept that the prophecy failed. No one dared to step forward.

Hazrat Ahmad<sup>as</sup> challenged the Christians in the following way:

“If any Christian still doubts Atham’s deception, then let him have his doubt removed through the Heavenly Testimony. Atham died in accordance with the prophecy, now let any person proclaim himself as his surrogate and swear that Atham was not overawed by the prophecy, and that he was in fact attacked four times, and if he who takes this oath survives for one year, I will declare publicly that my prophecy proved to be false. But this oath will have to be without any preconditions. In this manner the matter will be clearly resolved and the person who is false in the sight of God will be exposed. If the Christians do firmly believe that this prophecy was false, then what prevents them from putting it to this test?” [Anjam-e-Atham, Ruhani Khaza’in, vol. 11, pp. 15-16]

Many joined Ahmadiyyat because of this debate including Qazi Amir Hussain<sup>ra</sup> and Nabi Baksh Rafugar<sup>ra</sup>.

Here is a note by Hazrat Mirza Bashir Ahmad<sup>ra</sup>:

“This prophecy had clearly predicted that if Atham did not turn to the truth he would be afflicted within a period of fifteen months. Thereafter, contrary to his habit, Atham refrained from uttering anything objectionable against Islam or the Holy Prophet, may peace and blessings of Allah be upon him. The other indications also prove that he had been afflicted with fear

due to the grandeur of the prophecy and was impressed with the truth of Islam. God Almighty, therefore, had mercy on him in accordance with His way

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

[Allah would not punish them while they sought forgiveness] and he was delivered from the affliction predicted for him. Thereafter, however, he refused to affirm that he had turned towards the truth. On this, after reminding him several times, the Promised Messiah<sup>as</sup> announced that if Atham would declare on oath that he had not turned towards the truth, the Promised Messiah<sup>as</sup> would pay him Rs. 4,000 if he survived for one year after taking the oath. In that announcement the Promised Messiah<sup>as</sup> stated:

“Now if Atham would make the required statement on oath, then the term of one year is definite and final and is not subject to any condition. The divine decree in that case will be unalterable and even if he does not make the required statement on oath, God Almighty will not leave unpunished one who has tried to deceive the world by concealing the truth ...and the days of his punishment would be near and not far.” [Announcement concerning award of Rs. 4,000, p. 11, Majmu‘ah Ishtiharat, vol. 2, p. 106]

The Promised Messiah also announced: Atham will not make the statement on oath even if the Christians would cut him to pieces or slaughter him. [Anjam-e-Atham, p. 3, Reference Announcement of December 30, 1895, Majmu‘ah Ishtiharat, vol. 2, p. 204]

In spite of this, Atham did not take the oath. Since Atham turned away from the truth, and did not wish that the truth to be manifested, therefore within seven months of the Announcement of December 30, 1895 he died at Firozpur on July 27, 1896 in accordance with the prophecy of the Promised Messiah<sup>as</sup>.

## **Unfulfilled Prophecy after Marriage Rejection?**

The allegation against the prophecy of Muhammadi Begum is often raised and was also raised continuously in the time of Hazrat Ahmad<sup>as</sup>. He<sup>as</sup> beautifully answered this allegation in Haqiqatul Wahi, so I will present quotations below which answer this false allegation and make the matter clear. He<sup>as</sup> states:

“As for Ahmad Baig’s son-in-law, I have pointed out again and again, as well, that this prophecy, too, was conditional. The wording of the condition, already published in my announcements, was as follows:

**أيتها المرأة توي توي فإن البلاء على عقبك**

These are revealed words and the addressee therein is the maternal grandmother of the woman with whom the prophecy is concerned. Once at Hoshiarpur I read out this revelation to a member of Maulawi ‘Abdullah’s children. Perhaps the person’s name was ‘Abdur-Rahim or ‘Abdul-Wahid. The translation of these revealed words is: ‘Woman, be penitent, be penitent, for the calamity is about to befall your daughter and the daughter’s daughter.’ This prophecy contained a warning regarding Ahmad Baig and his son-in-law. Accordingly, Ahmad Baig died within the

[stipulated] time frame – and that woman’s daughter was overtaken by the calamity for she was Ahmad Baig’s wife and her relatives were overwhelmed by great fear due to the death of Ahmad Baig; so much so that some of them even wrote letters to me with humility and earnestness requesting prayer. God, therefore, on account of that fear, and so much humility and earnestness of theirs, delayed the fulfilment of the prophecy.” (Haqiqatul Wahi Pages 233-234)

In the footnotes of Haqiqatul Wahi, pages 233-234, Hazrat Ahmad<sup>as</sup> continues by saying: “It is surprising that those who repeatedly talk of Ahmad Baig’s son-in-law never mention that a part of this prophecy has already been fulfilled, because Ahmad Baig had died within the prescribed time frame. Had they even an ounce of honesty, they would have admitted that of the two parts of the prophecy, one part had been fulfilled and of the two legs, one had been broken. But bigotry is a strange curse that does not allow the word of justice to utter forth from the tongue!”

He<sup>as</sup> then states:

“Also, one needs to consider how clearly the prophecy about Ahmad Baig, who was ever ready to refute me and ridiculed me day and night—manifested itself. He died of typhoid fever in a hospital in Hoshiarpur and his death caused a great tumult among his relatives. He is the same Ahmad Baig about whose son-in-law my opponents are still lamenting and wailing as to why does he not die? They do not realize that Ahmad Baig was indeed the right leg of the prophecy, and, by dying suddenly in his prime, he proved that the prophecy is true. Similarly, as was laid down in the prophecy that close to Ahmad Baig’s death, other deaths of his relatives too shall take place; so this has also been fulfilled

inasmuch as Ahmad Baig's son and two of his sisters died in those very days. Now let my opponents answer whether this part of the verse came true for him or not

يُصِبُّكُمْ بَعْضُ الَّذِي يَعِدُكُمْ

Therefore, when they, for their part, have to admit that some of my prophecies of warning have been fulfilled with perfect clarity, why then—despite their claim to being Muslims—can they not keep in view the noble verse يُصِبُّكُمْ بَعْضُ الَّذِي يَعِدُكُمْ Is it that they are secretly prepared for apostasy? These are strange objections that, after the prophecy, efforts were made to get Ahmad Baig's daughter's hand in marriage, and inducement was offered and letters were written. It is true that extreme prejudice turns a person blind. No maulawi can be ignorant of the fact that if the divine revelation discloses something by way of a prophecy and if one can fulfil it without recourse to mischief or illegal means, it is not only permissible but is also laudable; this was the practice of the Holy Prophet to try and bring about the fulfilment of the prophecy. The Holy Prophet's example is proof enough in this regard. That Hazrat 'Umar made a Companion wear gold bangles is an added argument. Also, the Holy Quran had a prophecy about the progress of Islam. Why was then such an intense effort made for its progress, so much so that hundreds of thousands of rupees were given away by way of attempts to win the hearts of the people? In the present case, the original move for the acquisition of land etc. was made by Ahmad Baig himself" (Haqiqatul Wahi Pages 237-238)

He<sup>as</sup> also states:

About Ahmad Baig's son-in-law, it should suffice to say that this prophecy was two-pronged, of which one was about Ahmad Baig and the other about his son-in-law. Thus, Ahmad Baig's death and the resultant shock demolished the arrogance and hubris of his relatives—and he died within the prescribed time frame. Those not related to them, or not well informed about them, cannot imagine the kind of devastation which overtook his other relatives, the lesson it taught them, and the gloom that overwhelmed them. The end result was that Mirza Mahmud Baig—with whose family the marital ties had actually been established, and who was, in fact, the head of the family—entered into the covenant of bai'at with me. Now, if in the face of all these facts someone still persists in speaking nonsense, what remedy can I have for him? How can I convince such a dark-hearted person who is totally bereft of decency and shame? What treatment can I apply to cure this deep-rooted sickness of prejudice other than allowing God Himself to cure it? (Haqiqatul Wahi Page 697)

And further states:

“As for the case of Ahmad Baig's son-in-law, it has already been pointed out a number of times that the prophecy consisted of two branches. The first branch had to do with the death of Ahmad Baig and the second branch had to do with the death of his son-in-law. Moreover, the prophecy was conditional. As a result, Ahmad Baig died within the prescribed time frame on account of his failure to fulfil the condition, but his son-in-law and his other relatives fulfilled the [prescribed] condition and received the consequent benefits. It was but natural that the death of Ahmad Baig would have aroused fear in the hearts of his relatives, for they, too, were part of the prophecy. When one of the two parties

died, it was necessary due to human nature that the person who was the second target of this prophecy, as well as his relatives, should become fearful of their own death. This was just as if two people share the same food and one of them dies of it, the other would begin to apprehend his own death, too. Thus, Ahmad Baig’s death caused his son-in-law and the other relatives to have such fear that they became as though they too had already died. The end result was that the elders of the family, who were the original cause of this episode, entered into my bai‘at.” (Haqiqatul Wahi Pages 714-715)

As for the allegation that Hazrat Ahmad<sup>as</sup> said that the marriage had been announced in the heaven, Hadhur<sup>as</sup> states:

“The fact that the revelation also stipulated that this woman’s matrimonial rites had been announced with me in heaven is indeed correct. But as we have already stated, for this marriage that had been announced in the heavens to take place, there was a condition that had been imposed by God and which had been announced simultaneously and it is as follows

أيتها المرأة توي توي فإن البلاء على عقبك

Thus, when these people fulfilled the condition, the marriage was annulled or delayed. Do you not know that

يَمْخُو اللَّهُ مَا يَشَاءُ وَيُنْبِتُ

Whether the marriage was solemnized in heaven or the ‘Arsh—the Divine Throne—the entire process was conditional. This should be pondered over after shedding satanic doubts. Was the prophecy of Yunus [Jonah] any different from this conditional

marriage, in which it had been announced that it had been decreed in heaven that these people would be visited by chastisement before the lapse of forty days? But this chastisement never came despite the fact that the prophecy had mentioned no condition. Thus, for God who had annulled such a definitive decree of His own, would it be difficult to annul or delay this marriage?”( Haqiqatul Wahi, Page 715)

The prophecy was fulfilled and many of the family members of Muhammadi Begum accepted Ahmadiyyat. They include:

1. Mirza Gul Muhammad Sahib (maternal cousin of Muhammadi Begum Sahiba)
2. Khurshid Begum Sahiba (maternal cousin)
3. Mirza Arshad Baig Sahib (brother-in-law)
4. Mirza Abdus Salam Baig Sahib (maternal grandson)
5. Mirza Mahmud Baig Sahib (nephew)
6. Mirza Ajmal Baig Sahib (nephew)
7. Mirza Amjad Baig Sahib (nephew)
8. Mirza Ahsan Baig Sahib (maternal cousin)
9. Mirza Ziaullah Baig Sahib (son-in-law)

(*Al Fazl*, 11 March 1938)

Hadhrat Ahmadas made it clear that the marriage therefore be cancelled because Ahmad Baig had died and the Mirza Sultan Muhammad repented:

“... The fear of Ahmad Baig’s death overcame them, which resulted in him nullifying one part of the prophecy.”

(*Badr*, 23 April 1908, p.4)

## **Words on Both Prophecies: Atham and Ahmad Baig**

Hazrat Ahmad<sup>as</sup> states:

Some foolish people say that such and such prophecy [of mine] has not been fulfilled and, on account of their ignorance, cite one or two prophecies ‘that were not fulfilled’ just as the mischievous people had done in the times of earlier Prophets, but they merely desire to spit at the sun and they deceive people by enhancing their accounts with lies and fabrication. They know nothing of the ways of God Almighty. They have no knowledge of the Scriptures; or, someone has the knowledge, but says so out of sheer mischief. According to them, Prophet Yunus [Jonah] would be deemed an impostor because his definitive prophecy, which had no condition attached to it, was not fulfilled. But the two prophecies of mine which they quote again and again—namely, the ones about Atham and the son-in-law of Ahmad Baig—have been fulfilled. Since they had conditions attached to them, there were delays in accordance with those conditions.

These people do not know that it is not necessary for the prophecies of warning to be fulfilled. All the Prophets are agreed on this. I do not want to write more about it, for my books are full of the relevant details. Indeed, Atham died in keeping with the prophecy and Ahmad Baig died as well, in keeping with the prophecy. Now they complain about his son-in-law, but they overlook the practice of God that is established concerning prophecies of warning. If they have modesty, decency, and fairness they ought to prepare two lists; in one they should document the prophecies which they consider unfulfilled, and in the second list I shall write those prophecies whose fulfilment cannot be denied by anyone. Then they will realize that they are presenting a mere drop that is—in their opinion—impure, before an entire ocean of limpid water. In short, it is a point worth considering that so much of their crying and clamour is simply over two prophecies! On the contrary, there are thousands of prophecies that have been fulfilled and hundreds of thousands of people are witness to them. If they fear God, why do they not avail of them? (Haqiqatul Wahi Pages 219-220)

## APPENDIX THREE- THE NOBLE DEATH OF HAZRAT AHMAD<sup>AS</sup>

One of the main allegations raised against the Promised Messiah Hazrat Mirza Ghulam Ahmad<sup>as</sup> ﷺ is that he<sup>as</sup> passed away in the washroom. While all the traditions and instances found in our literature related to it do not hold any such. This is a just one of so many lies of the opponents which is brought up to divert the topic of discussion from differences of beliefs. This is because they are well aware that they do not have any proof from the Qur'an and ahadith to respond to our arguments, which is why they need the help of falsehood and even go beyond decency. Their allegations are merely baseless and have no source at all.

While the fact is that Hazrat Ahmad<sup>as</sup> passed away a noble death on his bed, while being engaged in saying some prayer words 'Allah Mere Piary Allah'. (Tareekh-e-Ahmediyyat, vol. 2, pg. 538-543)

This wasn't any new mock or art of defaming the divine personalities. If we happen to see the History of Religions, we come to know that Every Prophet Sent by Allah the Almighty is mocked. Allah the Almighty States:

يَا حَسْرَةً عَلَى الْعِبَادِ ۗ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

Alas for *My* servants! there comes not a Messenger to them but they mock at him. (Chapter 36 verse 31)

## Do Not Narrate Everything You Hear

The anti-Ahmadis repeat this allegation without looking into the matter, which is concerning. The Prophet Muhammad<sup>sa</sup> stated:

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

‘It is enough of a lie for a man to narrate everything he hears’ (Sahih Muslim, Book of Introduction, Narration 6)

The Prophet Muhammad<sup>sa</sup> prophesied that the Muslims would be blessed with a Messiah from among them, who would resemble the Messiah sent to Bani Israel. The opponents of both Messiahs also resemble each other. Muslims mocking the Promised Messiah<sup>as</sup> was in reality a prophecy made by the Prophet Muhammad<sup>sa</sup>. Hesa stated:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ “ لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوِ النَّعْلِ بِالنَّعْلِ حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

Narrated ‘Abdullah bin ‘Amr:that the Messenger of Allah (ﷺ) said: “What befell the children of Isra’il will befall my Ummah, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my Ummah who would do that. Indeed the children of Isra’il split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect.” He said:

“And which is it O Messenger of Allah?” He said: “What I am upon and my Companions Jami’at Tirmidhi #2641)

The Prophet Muhammad<sup>sa</sup> prophesied that the Muslims would become just like the Jews. Till today, the Jews mock the death of Hazrat Isa<sup>as</sup> and say that he died an accursed death on the cross, God Forbid. The anti-Ahmadis follow their footsteps and mock the Messiah Allah has Sent to them, something which was bound to happen. These allegations are only raised by the ignorant, in order to hurt the feelings of the true believers.

In his final days, the Promised Messiah<sup>as</sup> travelled to Lahore from Qadian and arrived on April 29, 1908. He died in Lahore on May 26, 1908 and was buried in Qadian. He<sup>as</sup> travelled to Lahore so that his wife could be treated, as she was suffering from an illness. The Promised Messiah<sup>as</sup> suffered from migraines and dysentery for a long time. However, because of his hard work in defending Islam which consisted of writing, lecturing, and meeting his followers, his health deteriorated. The Promised Messiah<sup>as</sup> passed away at around 10:30 am on May 26, 1908 and was surrounded by his close family and companions (Tareekh-e-Ahmadiyyat, Volume 2, Pages 538-543)

### **Prophecies about His Death**

In the year of 1905, three years before Hazrat Ahmad<sup>as</sup> passed away, Allah Began to inform him of his impending death.

On April 9, 1905 Allah the Almighty Revealed:

## قَرَبَ أَجْلُكَ الْمُقَدَّرُ

“Your determined term of life is nearing its end” (Barahin-e-Ahmadiyya, Part 5, Page 115)

On April 24, 1905 Allah Revealed:

تمام حوادث اور عجائبات قدرت دکھلانے کے بعد تیرا حادثہ ہو گا

“Your event will be after all other events and the showing of natural wonders” (Barahin-e-Ahmadiyya, Part 5, Page 115)

Allah the Almighty Continued to inform Hazrat Ahmad<sup>as</sup> about his death and gave him the strength to write his last will and testament, wherein he<sup>as</sup> stated:

“Since God Almighty has informed me, through recurrent revelations, that the time of my demise is near, and since these revelations have been of such force as to shake me to the very core of my being— turning my heart cold to this life—I have deemed it appropriate to write a few words of admonition and advice for my friends and other such persons as may wish to derive benefit from my words. To begin with I commit to writing the Divine revelation which informed me of my imminent death and motivated me to undertake this task.” (The Will, Page 1)

On May 20, 1908, just a few days before Hazrat Ahmad (as) passed away, Allah the Almighty Revealed:

الرحيل تمّ الرحيل والموت قريب

“It is time to march; again, it is time to march and death is near”  
(al-Badr, vol.7, no.22, June 2, 1908, p.3)

These revelations show us the Love Allah the Almighty had for Hazrat Ahmad<sup>as</sup>.

### **Narrations of Eyewitnesses**

Hazrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> writes in his book, Hadhrat Ahmad, on Pages 58-59:

“He suffered from chronic diarrhea. When he came to Lahore the distemper was further aggravated. The constant stream of visitors left his system no time for repose. In this condition he received the revelation meaning: “The time for march is nigh: again, the time for marching is at hand”. The revelation caused great anxiety among his followers, but shortly there came the news of the death of a friend at Qadian and people were reassured, thinking that the revelation had reference to that event. But when someone asked the Promised Messiah<sup>as</sup> he said that the revelation related to a much more important personage and did not refer to the deceased. Made anxious by this revelation : My mother expressed the wish that they should all return to Qadian. “To go back now”, he said “is not in my power. Now it is God alone who can take me back”. But despite his illness and the revelation he remained devoted to his work.

In this condition he decided to deliver a lecture on the subject of amity and mutual understanding between the Hindus and the Muslims. He wrote out the lecture and gave it the title “The Message of Peace”. The strain and preparing the lecture further weakened his health. The diarrhea increased. On the night before the writing of the lecture was completed the revelation came meaning “Place no trust in this fleeting life”. He immediately mentioned the revelation to his family and said that it related to

himself. The next day the lecture was completed, and it was sent to be printed. The following night the diarrhea increased and he became very weak. He roused my mother. When she came, he was prostrate. In her anxiety she inquired what was the matter with him. The reply was “The same that I have told you about” (meaning death). After this he had another motion and he became weaker. “Send for Maulvi Noor-ud-Din” He said: And then “wake up Mahmood (the one who is giving this testimony) and Mir Sahib (his father in law) I slept in a lower room at a slight distance from him. I was called up.

I found him very restless. The doctor had already come and given what help he could. But he did not rally. At last an injection was given. Then he fell asleep. When it was dawn he woke up and performed his morning prayers. His throat was completely hoarse. He tried to speak but could utter no sound. He called for pen and ink but could not write. The pen dropped from his hand.

He then lay down. Soon a drowsiness came upon him. At about half past ten, his holy spirit passed away to the presence of the August Sovereign, to the service of whose religion he devoted the whole of his life. To Allah we Belong and to Him shall we return. All through there was one word upon his lips and that word was “Allah” (Hadhrat Ahmad, By Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad, Page 58-59)

The last moments of Hazrat Ahmad<sup>as</sup> are mentioned in Silsila-e-Ahmadiyya, Volume 1, by Hazrat Mirza Bashir Ahmad<sup>ra</sup> (son of promised messiah), who was present during the death of Hazrat Ahmad<sup>as</sup>.

“On May 25 after offering Maghrib and Isha prayers and taking some food, his father went to bed. At around 11 PM, he felt the

need to use the privy for defecation. He would often suffer from upset stomach and diarrhea. He had a loose motion and consequently felt weak. He woke up his wife, who immediately got up to look after him and started massaging his feet. Soon after he felt the need to use the privy again. When he returned, he was weak to such an extent that while he was about to lie down on his bed, he wasn't able to support his own body weight and almost fell on his own bed. Soon his eldest son and two doctors were also summoned to his bedside and all possible humanly efforts were made to save him. Due to his weakness, Ahmad<sup>as</sup> was also having trouble speaking. The only words that could be heard from him were "O Allah, My Dear Allah" I (Hazrat Mirza Bashir Ahmad<sup>ra</sup> speaking) was standing by him at the time of Fajr prayer. After inquiring whether it was time for prayer he performed Tayammum and tried to offer his prayer in bed. But he fell unconscious. After regaining consciousness, he again inquired about Fajr prayer and offered his prayer while lying down in his bed. He was becoming weaker by the moment and all you could hear were the words

"O Allah, My Dear Allah!"

At last at about 10:30 AM with his family by his side, he breathed his last and his soul departed from this world towards Allah.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We see the same incident mentioned in Seeratul Mahdi, Volume 1, Page 10-11:

"On May 25<sup>th</sup>, 1908 after finishing his final book *Pegham-e-Sulh*, he offered the final prayers of the day and then had his dinner. He began to suffer from dysentery, which was not out of the ordinary. He went to his room thereafter, where some members of his family massaged his legs. His bed was moved outside in the courtyard, as was customary in that area. He fell asleep, and

shortly thereafter he went to the bathroom again, and then became extremely weak. He awoke his wife. She began to massage his legs, but his condition worsened.

She mentions that he felt the need to go to the washroom again, but was too weak to go to the bathroom, so arrangements were made in the room for him to relieve himself. After finishing using the bathroom, he felt nauseous and vomited. After that he came back to the bed but was so weak that he almost collapsed onto the bed. His wife became alarmed, but he told her that was decreed to happen was finally happening. (Meaning death)”

Hazrat Ahmad<sup>as</sup> passed away in a state of prayer which is in no way objectionable.

### **Opponents Were Not Present**

The opponents who mock the death of Hazrat Ahmad<sup>as</sup> were not present during his last moments. They were not the eyewitnesses. It was his family and companions who were present. All of the narrations mention that Hazrat Ahmad<sup>as</sup> died naturally on his bed. Anyone who claims otherwise is simply denying the reality. If Hazrat Ahmad<sup>as</sup> really passed away as the opponents say, why would the companions continue to follow him and be ready to give their lives up for him? Why would the companions sacrifice everything for this Jamaat? Why did no companion leave the true Islam after this incident?

### **Death of a Martyr**

The anti-Ahmadis forget that the Prophet Muhammad<sup>sa</sup> said that one who dies of a stomach ailment is a martyr. Through this narration, we see that Hazrat Mirza Ghulam Ahmad<sup>as</sup> also died the death of a martyr.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ الْمَبْطُونُ شَهِيدٌ، وَالْمَطْعُونُ شَهِيدٌ ” .

**Narrated Abu Huraira:** The Prophet (ﷺ) said, “He (**a Muslim**) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr.” (Sahih Bukhari, Vol 7, book 71 Hadith #629)

Hazrat Ahmad<sup>as</sup> not only died a natural death, but the death of a martyr.

Imam al-Nawawi<sup>th</sup> writes in Sharh Muslim:

وَأَمَّا الْمَبْطُونُ فَهُوَ صَاحِبُ دَاءِ الْبَطْنِ وَهُوَ الْإِسْهَالُ

“The one who dies of a stomach disease refers to diarrhea.”  
(Sharh al-Nawawi of Sahih Muslim, Part 13, Page 62)

Hazrat Imam Ibn Abdul-Barr<sup>th</sup> has also stated the same:

وأما المبطون فقبيل المحبوق وقيل صاحب انخراق البطن بالإسهال

(Al-Al-Istidhkar, Ibn Abdul Bar)

Therefore, according to the greatest scholars of the anti Ahmadis, the Promised Messiah<sup>as</sup> died a noble death. There is nothing objectionable.

### **Prophets Cannot Get Ill**

Some ignorant anti-Ahmadis ask, “Why did your Messiah get ill? Prophets should not have illnesseses?”. This is a self-made criteria

which contradicts the Qur'an, ahadith and their own commentaries.

Firstly, Allah the Almighty States:

وَمَنْ نَعَمِرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

And him whom We grant long life — We revert him to a weak *condition of* creation. Will they not then understand? (Chapter 36 Verse 69)

This is a law for everyone including Prophets, who are human beings. Allah the Almighty States to the Prophet Muhammad<sup>sa</sup>:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

“Say, ‘I am only a man like you.’” (Chapter 41 Verse 7)

The words of Hazrat Ibrahim<sup>as</sup> are also present in the Qur'an. Allah the Almighty States that he<sup>as</sup> said:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

“And when I am ill, it is He Who restores me to health” (Chapter 26, Verse 81)

It seems as if the anti-Ahmadis have forgotten about Hazrat Ayyub<sup>as</sup> and what their scholars have written in regard to his illness. Allah the Almighty States:

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

And *remember* Job when he cried to his Lord, *saying*, ‘Affliction has touched me, and Thou art the Most Merciful of all who show mercy.’ (Chapter 21 Verse 84)

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَيُّ مَسِيٍّ الشَّيْطَانُ بِضُصْبٍ وَعَدَابٍ

And remember Our servant Job, when he cried unto his Lord, *saying*, ‘Satan has afflicted me with toil and torment.’ (Chapter 38 Verse 42)

The well known exegete, Ibn Kathir writes in his commentary under Chapter 38 Verse 41:

“Here Allah tells us about His servant and Messenger Ayyub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyub) for nearly eighteen years. Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife -- may Allah be pleased with her. She did not leave him, morning and

evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyub prayed to the Lord of the worlds, the God of the Messengers, and said:

﴿ اِنِّى مَسْنِىَ الضُّرِّ وَاَنْتَ اَرْحَمُ الرَّاحِمِىْنَ ﴾

(Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.) (21:83). And according to this Ayah:

﴿ وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ اِنِّى مَسْنِىَ الشَّيْطٰنُ بِنُصْبِىْ وَعَذَابِ ﴾

(And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children." (Tafsir Ibn Kathir, Chapter 38 Verse 41)

The other commentaries mention the exact same points, including Tafsir Jamiul-Bayan by Imam Abu Jafar Muhammad Ibn Jarir Ibn Yazid al Tabari.

## Can a Prophet be Ill During his Last Moments?

The next allegation of the anti-Ahmadis is that a Prophet cannot be ill during his last moments. They have no Qur'anic verse nor any hadith to support their claim. They forget that our beloved Prophet, Hazrat Muhammad<sup>sa</sup> was also ill during his final days.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، . حَدَّثَنِي بَشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ،  
أَخْبَرَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنِ مَسْرُوقٍ، عَنِ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا .  
قَالَتْ مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Narrated Aisha:I never **saw anybody** suffering so much from sickness as Allah's Messenger (ﷺ) (Sahih Bukhari, Vol 7 Book 70 Hadith 549)

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ،  
عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ وَهُوَ يُوعَكُ وَعَكًا شَدِيدًا، وَقُلْتُ إِنَّكَ لَتُوعَكُ وَعَكًا  
شَدِيدًا. قُلْتُ إِنَّ ذَلِكَ بَأَنَّ لَكَ أَجْرَيْنِ. قَالَ “ أَجَلُ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى، إِلَّا  
حَاتَ اللَّهُ عَنْهُ خَطَايَاهُ، كَمَا تَحَاتُ وَرَقُ الشَّجَرِ ” .

Narrated `Abdullah:I visited the Prophet (ﷺ) during his ailments and he was suffering from a high fever. I said, “You have a high fever. Is it because you will have a double reward for it?” He said, “Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down.” (Sahih Bukhari, Vol 7 Book 70, Hadith #550)

Our beloved Prophet, Hazrat Muhammad (sa) was also ill during his final days, and this does not in any way affect his claim of Prophethood He is the greatest of all Prophets and no one

compares to him. All Prophets are included in the Laws of Allah the Almighty and illness during an old age is completely normal.

### **He did not Die in the Washroom**

Hazrat Ahmad<sup>as</sup> passed away on his bed. Hazrat Ahmad<sup>as</sup>'s bed was transported from the courtyard to his bedroom because of the cold and after 1:00 AM, there is no mention of him<sup>as</sup> using the washroom or vomiting. He<sup>as</sup> passed away at around 10:30 AM which is more than 9 hours after he<sup>as</sup> used the washroom.

According to the logic of the anti-Ahmadis, majority of those who have died, died in the washroom as they used the washroom before passing away.

### **Same Allegation on Our Master Hazrat Muhammad<sup>sa</sup>**

The anti-Ahmadis indirectly mock the Prophet Muhammad<sup>sa</sup> as well. Our beloved Prophet, Hazrat Muhammad<sup>sa</sup> also used the washroom before passing away.

It is narrated that Hazrat Aisha<sup>ra</sup> stated:

وَقَدْ كُنْتُ مُسْبِدَتَهُ إِلَى صَدْرِي . أَوْ قَالَتْ حَجْرِي . فَدَعَا بِالطَّسْتِ ، فَلَقَدْ انْحَنَّتْ فِي  
حَجْرِي ، فَمَا شَعَرْتُ أَنَّهُ قَدْ مَاتَ

Verily when he died he was resting against my chest (or said: in my lap) and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died (Sahih al Bukhari, Hadith #2741)

It is also narrated:

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمُ بْنُ أَحْضَرَ، عَنِ ابْنِ عَوْنٍ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ مُسْنِدَةً النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَى صَدْرِي أَوْ قَالَتْ: إِلَى حَجْرِي فَدَعَا بِطَسْتٍ لِيَبُولَ فِيهِ، ثُمَّ بَالَ، فَمَاتَ.

'Aayeshah Radiyallahu 'Anha relates that at the time of the death of Rasulullahu Sallallahu'Alayhi Wasallam, she gave him support with her chest, or she said with her lap. He asked for a container to urinate in. He urinated therein. Thereafter he passed away. (Shama'il Muhammadiyah, The Death of Rasulullahu, Book 53, Hadith 361)

The shameful anti-Ahmadis use the same allegation on Hazrat Ahmad<sup>as</sup> which Christians use against the Prophet Muhammad<sup>sa</sup>. The truth is that both Servants of Allah are free from any allegations.

Hazrat Ahmad<sup>as</sup> passed away in a state of prayer repeating “O Allah, my Dear Allah!” on his bed on May 26, 1908.

### **A Death Caused by Cholera?**

The next allegation of the anti-Ahmadis is that Hazrat Ahmad<sup>as</sup> died of cholera, God forbid. This is another lie for which they have no proof. Their allegation contradicts eyewitnesses, science, medical research, the symptoms mentioned, the historical background and also the death certificate of Hazrat Ahmad<sup>as</sup>.

Firstly, Hazur<sup>as</sup> had stomach problems long before he<sup>as</sup> passed away. In Tadhkiratush Shahadatain, which was written 5 years before he<sup>as</sup> passed away, he<sup>as</sup> stated:

“One day, during the course of conversation, mention was made of the tradition which says: The Promised Messiah shall descend clad in two yellow sheets, one of these would cover the upper part of his body while the other would cover the lower part. I explained that this means that the Promised Messiah would suffer from two ailments because, according to the elucidation and interpretation of dreams and visions, yellow cloth denotes some kind of illness. I suffer from two ailments. One is the chronic trouble of headaches and the other is diabetes and diarrhoea.” (A Narrative of Two Martyrdoms, Page 46 Urdu Edition)

Secondly, in Seeratul Mahdi, Volume 1, Page 12, Narration 12:

نیز حضرت والدہ صاحبہ نے فرمایا۔ کہ حضرت صاحب کو اسہال کی شکایت اکثر ہو جایا کرتی تھی۔  
جس سے بعض اوقات بہت کمزوری ہو جاتی تھی اور آپ اسی بیماری سے فوت ہوئے

Hazrat Amma Jan, Nusrat Jahan Begum<sup>ra</sup>, the wife of Hazrat Ahmad<sup>as</sup> stated: “Hazrat Sahib often complained about diarrhea and would often have this problem. Sometimes he would grow extremely weak of it and he<sup>as</sup> passed away because of it”

The third reference is from Seeratul Mahdi, Part 5, Page 420 which is from Hazrat Hakim Maulvi Nooruddin<sup>ra</sup>, the first Khalifa of the Ahmadiyya Muslim Community. He<sup>ra</sup> explains that this time, the sickness of Hazur<sup>as</sup> is more than before. Meaning, the sickness is the same, but it was more severe.

The fourth reference is from Seeratul Mahdi Part 2, Page 410 and it is narrated by Hazrat Bhai Abdul Rahman Qadiani<sup>ra</sup>. He<sup>ra</sup> spoke of the blessed body of Hazrat Ahmad<sup>as</sup> and mentioned that he<sup>as</sup> had diarrhea and passed away of it. He says that Hazur<sup>as</sup> would often get tired and have this problem because of his hard work or Islam day and night.

These are four accounts from eyewitnesses.

### Reference from Hayat-e-Nasir

The anti-Ahmadis often quote a book titled Hayat-e-Nasir and claim that it is written by the father in law of Hazrat Ahmad<sup>as</sup>, Mir Nasir Nawab sahib<sup>ra</sup>. Firstly, it is not written by him, rather it is a biography of Mir Nasir Nawab sahib<sup>ra</sup> and is written by Hazrat Yaqub Ali Irfani sahib<sup>ra</sup>. A large portion of the book is written by Mir Nasir Nawab sahib<sup>ra</sup>. It was published in 1927, three years after Mir Nasir Nawab sahib passed away. For this reason, he could not confirm or deny this reference.

The anti-Ahmadis quote:

حضرت صاحب جس رات کو بیمار ہوئے۔ اس رات کو میں اپنے مقام پر جا کر سوچکا تھا۔ جب آپ کو بہت تکلیف ہوئی۔ تو مجھے جگایا گیا تھا۔ جب میں حضرت صاحب کے پاس پہنچا۔ اور آپ کا حال دیکھا۔ تو آپ نے مجھے مخاطب کر کے فرمایا۔ میر صاحب مجھے وبائی ہیضہ ہو گیا ہے۔

(حیات ناصر، صفحہ ۱۱۴)

“The night Hazrat Sahib became sick, that night I had already gone to sleep in my quarters. When he was greatly afflicted, I was awoken. When I reached Hazrat Sahib, and saw his condition, he saw me and remarked, “**Mir Sahib, I have (have I) been afflicted with epidemic cholera.(?)** (Hayat-e-Nasir, pg. 14)

If this narration is accepted in the way the anti-Ahmadis present it, it would contradict all of the other narrations which are of higher authenticity, with more detail and published closer to the death of Hazrat Masih Maud<sup>as</sup>. It would also go against scientific and medical proof. It would also go against what the doctors said and what symptoms were shown by the Messiah<sup>as</sup>. All of these

sources are in agreement that Hazrat Ahmad<sup>as</sup> did not die of cholera.

One way this narration can be understood is that Hazrat Ahmad<sup>as</sup> was asking a question. Such phrases are normal in the Urdu, Arabic and English languages. For example, one may say : “You went to the mosque” as a statement or can use the exact same words in the form of a question by saying : “You went to the mosque?”. Therefore, if we were to accept this narration, it may mean that Hazrat Ahmad<sup>as</sup> asked about his health so that the doctors can attend to him and prescribe the appropriate medicine. It may also mean that Hazur (as) was saying that it is impossible or me to have cholera, in a way of negation.

The narration, if accepted, cannot mean that Hazrat Ahmad<sup>as</sup> had cholera. It can only mean that he<sup>as</sup> had some symptoms which are found in cholera. However, these very same symptoms are also found in other illnesses like diarrhea. Therefore, it is possible that he<sup>as</sup> called it cholera which is something normal in our day to day language. For example, a common cold is often called a flu.

In Sahih al-Bukhari, there is a hadith which anti-Ahmadis often quote. It is said:

إِنَّهُ لَيُخَيَّلُ إِلَيْهِ قَدْ صَنَعَ الشَّيْءَ وَمَا صَنَعَهُ

Meaning, the Prophet (sa) used to think he had done something which in fact, he did not do (Sahih al-Bukhari hadith #6391)

During the final days of the Prophet Muhammad<sup>sa</sup>, he would say that he felt the poison which was given to him by the Jews. He<sup>sa</sup> stated:

وَقَالَ يُوسُفُ عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ . رَضِيَ اللَّهُ عَنْهَا . كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ “ يَا عَائِشَةُ مَا أَرَأَى أَنْ أَجِدُ أَمَّ الطَّعَامِ الَّذِي أَكَلْتُ بِحَيْبَرَ، فَهَذَا أَوْأَنُ وَجَدْتُ انْقِطَاعَ أَجْرِي مِنْ ذَلِكَ السِّمِّ .”

Narrated `Aisha: The Prophet (ﷺ) in his ailment in which he died, used to say, “O `Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.” (Sahih Bukhari #4428)

However, he<sup>sa</sup> did not really die of poisoning. He only felt the symptoms of it.

### Scientific Proof it was Not Cholera

Science also proves that Hazrat Ahmad<sup>as</sup> did not pass away of cholera. He<sup>as</sup> passed away of old age, weakness and stomach ailment, an illness he had for many years. He<sup>as</sup> passed away on May 26, 1908 and cholera was not even spread in Lahore or Punjab during this time. Therefore, it was impossible for Hazrat Ahmad<sup>as</sup> to have cholera.

**Medicine  
1904-1914**



Dr. William Osler

**(1) 1904-1908**

**1904**

**Epidemic: Philippines**  
 → early 1904 → The very severe cholera epidemic that has been ravaging the Philippines since 1902 begins to subside

**Epidemic: United States**  
 → Feb. 29 → A woman dies of plague in Concord, California, the last human victim of the first San Francisco outbreak that has been underway since 1899 → the plague spreads into the interior of the Americas west, where it becomes endemic in wildlife

**Epidemic: South Africa**  
 → Feb → → Pneumonic plague strikes Johannesburg, Mahatma Gandhi sets up a treatment center

**Epidemic: Public Health: Brazil**  
 Smallpox in Rio de Janeiro  
 → March to 1905 → A smallpox epidemic erupts in Rio

**1908**

**Epidemic, Public Health West Africa**

⇒Jan to Oct > Plague outbreak at Accra in the Gold Coast - it is contained by a vigorous public health response by British authorities

**Epidemic, Brazil**

⇒Apr to Sep > Renewed smallpox epidemic in Rio de Janeiro kills 9,000

**Psychology, United States**

⇒May/08 > The famous mental patient Beers founds the Connecticut Society for Mental Hygiene - start of an American movement to reform of the treatment of mental illness

**Epidemic, India**

⇒late summer to fall > A very severe malaria epidemic strikes the Punjab

**Epidemic, Russia Persia**

⇒1908 > Cholera spreads from the Volga Basin to the Baltic, the Black Sea, Siberia, and Persia

**Epidemic, Latin America**

⇒1908 > The plague pandemic arrives in Trinidad, Venezuela, Ecuador, and Peru - it becomes endemic in northwestern South America

**Research, Germany, Russia**

⇒1908 > Ehrlich and Metchnikoff share the Nobel Prize in Medicine

**Research, Austria**

⇒1908 > Experiments in Vienna indicate that polio is infectious

Cholera only spread in India during the late summer to fall in 1908, not during the month of May.

Source: <http://cnparm.home.texas.net/Subj/Med/Med01.htm>

## **CHOLERA STUDIES \***

### **2. World Incidence**

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#### SYNOPSIS

In this study, figures relating to cholera deaths occurring in individual countries, from 1900 to 1952, are recorded as well as the incidence of the disease from 1923 up to the present time. The mode of spread of cholera from its endemic home in India to outside countries is described in relation to favourable seasons, main routes followed by the infection, and the role played by large religious gatherings. The incidence of the disease in the various seaports infected within recent years is discussed.

### **Seasonal Factors Influencing the Spread of Cholera**

Ever since statistical data on the incidence of cholera have been collected, it has been found that the disease shows a consistently similar and well-marked seasonal variation in individual parts of India, together with striking variations from area to area. A more elaborate discussion of these phenomena will appear later in these studies. At the present juncture, it suffices to point out that almost each year the disease has shown in Bengal a tendency to become frequent during the period of September to November, and to reach a peak in December and January, followed by another seasonal increase in March-April (see fig. 2). There is, however, considerable variation in the individual regions of Bengal.

Another important feature is that, as one proceeds westwards from Bengal, there is a marked tendency for the cholera peak to appear later, so that the winter months prove to be unfavourable to the spread of the infection in the contiguous States of Bihar and Uttar Pradesh (formerly the United Provinces). Thus, as shown by fig. 2, the seasonal cholera incidence reaches in these two States its peak in spring, while in the Punjab, the disease shows a relatively high incidence during the monsoon months of **July and August**.

Source:

<http://europepmc.org/backend/ptpmcrender.fcgi?accid=PMC2542277&blobtype=pdf>

### **Symptoms Prove it was Not Cholera**

The symptoms which Hazrat Ahmad<sup>as</sup> had were not that of cholera. The symptoms of cholera include using the washroom continuously and vomiting continuously. However, Hazrat Ahmad<sup>as</sup> only had stomach problems five times and vomited only once. This shows that it was diarrhea and dehydration and not cholera. He<sup>as</sup> used the washroom 9 hours before passing away. If the anti-Ahmadis disagree, they should go and argue with the medical research.

Here is a reference from the official NHS website;

“Dehydration: Dehydration means your body loses more fluids than you take in. If it’s not treated, it can get worse and become a serious problem”

“Symptoms of dehydration in adults and children include:

- Vomiting or diarrhea

Source: <https://www.nhs.uk/conditions/dehydration/>

### A Sign of God

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And they planned, and Allah *also* planned; and Allah is the Best of planners. (Chapter 3 Verse 56)

When Hazrat Ahmad<sup>as</sup> passed away, the opponents continued in their shameful behavior. On hearing that Hazrat Ahmad<sup>as</sup> had passed away, the opponents began to raise abusive slogans and began to mock Ahmadi Muslims. Their leaders were enjoying them as they were abusing one chosen by Allah. When Ahmadi Muslims left for the railway station with the body of Hazrat Ahmad<sup>as</sup> on their shoulders, the opponents began to report to the railway station that Hazrat Ahmad<sup>as</sup> died of cholera and that because cholera is a contagious disease, he should not be allowed to travel by transport, which was the rule. When this information reached the Ahmadi, Shaikh Rahmatullah sahib went to Dr. Sutherland, who attended to Hazrat Ahmad<sup>as</sup> till the end. He<sup>th</sup>

obtained the medical certificate from him in which it explicitly stated that Hazur<sup>as</sup> had diarrhea and not cholera. When the funeral procession reached the railway station, the officials said that they were told it was cholera and that they cannot allow the body to come onto the train, unless there is sufficient proof that he<sup>as</sup> did not pass away of cholera. Then Shaikh Rahmatullah sahib provided the death certificate and the officials gave permission for the blessed body of Hazur<sup>as</sup> to travel to Qadian.

This is a sign of Allah which will forever be a testimony against all opponents who raise this false allegation up to the day of Judgment and explicitly proves that Hazur<sup>as</sup> did not pass away of cholera.

### **His Blessed Belongings Prove It Was not Cholera**

After Hazur<sup>as</sup> passed away, all of his belongings were kept as a means of blessing and are now spread throughout the world. However, one who passes away of cholera does not have all of his belongings kept because cholera is a highly contagious disease.

“Cholera is highly contagious. Cholera can be transferred person to person by infected fecal matter entering a mouth or by water or food contaminated with vibrio cholerae bacteria. The organisms can survive well in salty waters and can contaminate humans and other organisms that contact or swim in the water”

Source:[https://www.medicinenet.com/is\\_cholera\\_contagious/article.htm](https://www.medicinenet.com/is_cholera_contagious/article.htm)

“Facts You Should Know About Cholera : Cholera is a highly contagious gastrointestinal infection caused by the bacterium vibrio cholera”

Source:

[https://www.emedicinehealth.com/cholera/article\\_em.htm](https://www.emedicinehealth.com/cholera/article_em.htm)

**Footnote of Hayat-e-Nasir**

زلزلہ کے وقت نہایت اندیشہ ہوا کہ خدا جانے تمہارا تکمیل کا کیا حال ہوگا۔ میں نے کہا کہ تمہاری کسی جگہ کے لئے دعا ہے کہ تمہارا تکمیل ہو جائے۔ حضرت صاحب نے فرمایا کہ تمہارا تکمیل ہو جائے کہ ڈاکٹر تمہارا تکمیل وہ ڈاکٹر ہوگا۔ تمہارا سہاق کو دو دفعہ طاعون ہوا آپ کی دعا سے اچھا ہوا اور آپ نے پہلے ہی فرمادیا تھا کہ یہ مرے گا نہیں۔ ایک دفعہ تین چار گھنٹہ میں بخار بھی جاتا رہا اور گھٹیاں بھی دور ہو گئیں۔

### دہلی میں علالت اور حضرت کی دعا سے صحت

مجھے ایک دفعہ سخت گردہ کا درد ہوا۔ میں نے جب آپ کو بلایا تو دیکھ کر فوراً واپس ہو گئے۔ تمہاری میں جا کر دعا شروع کر دی جس کا اثر فوراً ہوا اور یہ عاجزا چھا ہو گیا۔ ایک دفعہ ہم سب حضرت مرزا صاحب کے ہمراہ دہلی گئے وہاں میں سخت بیمار ہو گیا۔ ڈاکٹر یعقوب بیگ صاحب اور تمہارا تکمیل میرا بیٹا سخت پریشان ہو گئے۔ حضرت صاحب نے مولوی حکیم نور الدین صاحب کو تار دیا کہ فوراً چلے آؤ وہ فوراً دہلی چلے گئے۔ اللہ تعالیٰ نے مجھے شفا فرمادی اور حضرت صاحب میرے تندرست ہونے سے بہت خوش ہوئے۔

### حضرت اقدس کی خدمت

ابتدا میں جب کہیں حضرت صاحب باہر تشریف لے جاتے تھے تو مجھے گھر کی حفاظت اور قادیان کی خدمت کے لئے چھوڑ جاتے تھے اور آخر زمانہ میں جب کہیں سفر کرتے تھے اور گھر کے لوگ ہمراہ ہوتے تھے تو بندہ بھی ہمراہ رہتا تھا چنانچہ جب آپ لاہور میں تشریف لے گئے جس سفر میں آپ کو سفر آخرت پیش آیا تب بھی بندہ آپ کے ہمراہ تھا اور اس شام کی سیر میں بھی شریک تھا جس کے دوسرے روز آپ نے قتل از دو پہر انتقال فرمایا انا للہ وانا الیہ راجعون۔

اب بڑی اور سخت تبدیلی میرے حال میں پیدا ہوئی اور ایسی سخت مصیبت نازل ہوئی کہ جس کی سلامتی بہت مشکل ہے۔ اللہ تعالیٰ کے سوا میری تکلیف کو کوئی نہیں جان سکتا۔ حضرت صاحب جس رات کو بیمار ہوئے اس رات کو میں اپنے مقام پر جا کر سو چکا تھا۔ جب آپ کو بہت تکلیف ہوئی تو مجھے جگایا گیا تھا۔ جب میں حضرت صاحب کے پاس پہنچا اور آپ کا حال دیکھا تو آپ نے مجھے مخاطب کر کے فرمایا۔ میر صاحب مجھے وہائی ہیضہ ہو گیا ہے۔ اس کے بعد آپ نے کوئی ایسی صاف بات میرے خیال میں نہیں فرمائی۔

۱ یہ حضرت مسیح موعود علیہ السلام کا ذاتی خیال تھا جبکہ حضور کی غرض مبارک کو ریل میں لے کر جانے کے لئے آپ کے معالج ڈاکٹر سردر لینڈ پرنسپل میڈیکل کالج لاہور کی تصدیق پر افسر مجاز سول سرجن لاہور ڈاکٹر کنگھم نے سرٹیفکیٹ دیا کہ حضور کی وفات اعصابی تھکان سے اسہال کی وجہ سے ہوئی تھی اس لئے ریل میں لے جایا جاسکتا ہے۔ (ناشر)

The footnote of Hayat-e-Nasir informs us that these words were only the thoughts of Hazur<sup>as</sup>. However, when the body of Hazur<sup>as</sup> was taken to the railway station, Dr. Sutherland, brought the death certificate relating to the death of Hazur<sup>as</sup> which showed that it was diarrhea rather than cholera and because of this the blessed body of Hazur<sup>as</sup> was able to travel.

### **Fake Page of Hayat-e-Nasir**

When the opponents are completely silenced on this issue, and realize that their scholars have misled them, they begin to spread a fabricated page of Hayat-e-Nasir which was made by the opponents to deceive others. They resemble the Jews here as well since the Jews would also change their books. Like the Holy Qur'an says:

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ



garments lightly dyed with saffron and placing his hands on the wings of two Angels. (Sahih Muslim #2937)

According to interpretation of dreams, yellow clothes signify sickness. Hazrat Muhammad Ibn Sirin of Egypt, who is the most famous interpreter of dreams stated in Tabir ul Ruya that yellow clothes signify sickness.

Here is a picture from the official Islamic Dream Interpretation website:

### Seeing 'yellow' in your dream..

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**Yellow** (Color) Wearing a yellow silken garment in a dream means a sickness. If a warrior sees himself wearing a yellow silken garment in a dream, it means that he will be decorated for his chivalry. Yellow in a dream also represents strains. (Also see Colors; Paleness) Dream Interpreter: Ibn Sirin

Source:

<https://www.myislamicdream.com/search.html?txtSearch=yellow&cmdSearch=Search>

Hazrat Ahmad<sup>as</sup> states:

“I suffer from two ailments, one relating to the upper part of my body, and the other to the lower one. In the upper part, I suffer from migraine, and in the lower, I suffer from frequent urge to pass water. I have suffered from these two ailments ever since I published my claim that I had been appointed by God. I even supplicated for relief from these ailments, but received a negative reply. I was also made to understand that it had been decreed from the beginning that the Promised Messiah would descend clad in two yellow sheets, with his hands resting on the shoulders

of two angels. These [two illnesses] are thus the same two yellow sheets which are applicable to my physical condition.” (Haqiqatul Wahi, Page 387)

In the second prophecy, Hazrat Muhammad<sup>sa</sup> stated:

**فَيُدفن معي في قبري**

Meaning that the latter day Messiah will be buried with me (Mishkat, #5508)

Apart from this hadith meaning that the Messiah<sup>as</sup> would be a perfect follower of the Prophet Muhammad<sup>sa</sup>, and his reflection, it also hinted towards their deaths being similar. We see that both the death of Hazrat Muhammad<sup>sa</sup> and Hazrat Ahmad<sup>as</sup> is mocked in the same way. They resemble each other in many ways.

**فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَيَّ فَخِذِي غُشِيَ عَلَيَّ، ثُمَّ أَفَاقَ**

When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. (Sahih al-Bukhari #4463)

We see that the same occurred during the death of Hazrat Ahmad<sup>as</sup> and both were busy in the remembrance of Allah.

### **Death of the Greatest Scholars of Islam**

We see that in Islam, there are four main schools of jurisprudence. Namely, Hanafi, Maliki, Shafi'i and Hanbali. The Hanbali School of Thought is named after Hazrat Ahmad Ibn Hanbal<sup>rh</sup>. About his death, it is narrated:

وأدخلت الطست تحته فرأيت بوله دمًا عبيطاً ليس فيه بول، فقلت للطبيب،

فقال: هذا رجل قد فتت الحزن والغم جوفه

“I placed a bowl under him (Imam Ahmad) and saw that his urine was pure blood and no urine at all. So I told the doctor and he said : This man has broken sadness and sorrow (Manaqib Imam Ahmad bin Hanbal by Ibn Al Jawzi, Page 393 and Musnad Ahmad Ibn Hanbal, Illness of Imam Ahmad Ibn Hanbal, Volume 1, Page 137)

The Shafi'i school of thought is named after Hazrat Abu Abdillah Muhammad ibn Idris al-Shafi. It is narrated that he<sup>th</sup> passed away of hemorrhoids which includes bleeding during bowel movements. It is narrated:

وكان (أي الشافعي) عليلاً شديداً العلة، يكاد ربما يخرج الدم منه وهو راكب، حتى تمتلئ سراويله ومركبه وخفه. كان عنده بواسير رحمه الله، والبواسير عندما تنزف دمًا تكون متقدمة

This shows us that even Imam Shafi<sup>th</sup> was seriously ill during his last days and was afflicted with hemorrhoids. Despite this, both Hazrat Imam Ahmad Ibn Hanbal<sup>th</sup> and Imam Shafi'i are of the greatest Muslims.

Hazrat Ibn Hajar al-Asqalani<sup>th</sup> is known as one of the greatest scholars of ahadith and is known worldwide for his extensive work on the commentary of Sahih al-Bukhari called “Fathul-Bari”. About his death, it is narrated:

“Excess diarrhea led to his death” (Final Moments of the Pious by Yusuf Motala)

Then again, the same is written in many Arabic sources.

وفي سنة ثمانمائة واثنين وخمسين للهجرة أصيب ابن حجر العسقلاني بعلة الإسهال، وبقي كذلك إلى أن توفي ليلة السبت في الثامن عشر من ذي الحجة من السنة المذكورة

That Hazrat Ibn Hajar al-Asqalani<sup>th</sup> was afflicted with diarrhea and he remained in this condition till Saturday night, when he died. (أنس الحجر في أبيات ابن حجر)

Would the anti-Ahmadis now mock all of these great scholars who are considered to be the main sources of knowledge for Islam?

Hazrat Ahmad<sup>as</sup> stated:

“A legitimate objection is that which is done in line with the divine books; not one which brings all prophets and messengers under its shade. To make such an accusation is the work of faithless and cursed individuals.” (Ruhani Khazin, vol. 9, Anwar-ul-Islam, pg. 41)

Sadly, with the allegations of the anti-Ahmadis they indirectly mock even the Prophet Muhammad<sup>sa</sup>.

## **Maulana Sanaullah of Amritsar**

The final allegation raised is that Hazrat Ahmad<sup>as</sup> passed away

because of a prayer duel between him and Maulvi Sanaullah of Amritsar. This is not true.

In reality, Hazrat Ahmad<sup>as</sup> had a discussion with Maulvi Sanaullah Amritsari. Hazrat Ahmad<sup>as</sup> was much older than him, while Sanaullah was a young man. This shows the strong faith of the Messiah<sup>as</sup>, that despite being over the age of 70, he challenged a young cleric and said that if you call me a liar, then accept my challenge. Hazrat Ahmad<sup>as</sup> said that in this case, the liar would die in the lifetime of the truthful. Sanaullah decided to present thousands of excuses. When Hazrat Ahmad<sup>as</sup> challenged him, Sanaullah replied:

“Since this humble one is not in actuality or like yourself a Prophet, Messenger, the son of God (he is mocking here), or claim to be receiving revelation, therefore I dare not to accept such a challenge.” (Ilhamat-e-Mirza, Edition 2, Page 85)

After this, Sanaullah said:

“Mirzai's! If you are truthful then come; and bring your people with you. The same Eid Gah is ready where you did a mubahalah with Sufi Abdul Haq Ghaznavi (In reality, Abdul Haq Ghaznavi was badly humiliated and the article can be read on [ahmadianswers.com](http://ahmadianswers.com)) and were faced with heavenly disgrace. And bring the man who has invited me for a Mubahalah in his book Anjam-e-Atham” (Ahl-e-Hadith, 29 March, 1907 Page 10)

After Hazrat Ahmad<sup>as</sup> read this, it was published:

“I give the good news to Maulvi Sanaullah that Mirza sahib has accepted his challenge of Mubahalah. Undoubtedly, (you) swear that this man (Mirza sahib) is false in his claim and then openly

state that If I am false in this claim, then “May the curse of Allah be upon those who lie.” The verse of the Holy Qur'an upon which the foundation of Mubahalalah is set only states that both parties should say, “May the curse of Allah be upon those who lie.” (Badr, 14 April, 1907)

Sanaullah became so terrified, that he responded:

“I did not invite you to a Mubahalalah. I only expressed my intent to make a sworn statement. However, you call this a Mubahalalah, whereas a Mubahalalah is when both parties swear against each other. I have only agreed to take an oath. Not to engage in a Mubahalalah. A sworn statement is something else and a Mubahalalah is something else.” (Ahl-e-Hadith, 19 April, 1907)

The maulvi contradicting himself shows how afraid he was. His statements make it clear that he was trying his best to avoid the prayer duel. After this, Hazrat Ahmad<sup>as</sup> issued a final verdict, where he prayed that Allah Destroys the false one in the life of the other, with a condition. He<sup>as</sup> said:

“In the end, we request Maulvi sahib to publish this statement in his newspaper (Ahl-e-Hadith) and write whatever he so wishes below it. The verdict is now in Allah's Hand.”

Sanaullah had to accept the challenge but was scared. Instead of accepting this and publishing it in his newspaper, he replied with six points. These points included that his approval for the words of this prayer was not sought and that it was not published with his approval. He then said that Hazrat Ahmad<sup>as</sup>'s words cannot be considered a final decision. His third point was that his opposition is with Hazrat Ahmad<sup>as</sup> and that if he<sup>as</sup> died, how would his death be a sign for others? His fourth point was that

Messengers do not pray for anyone's destruction, so why should Hadhur<sup>as</sup>? His fifth point was that according to him, Allah Grants the false liars longer lives and sixthly that the statement of Hazrat Ahmad<sup>as</sup> was not acceptable to him nor to anyone wise. (Ahl-e-Hadith, April 26, 1907)

He denied the entire challenge and rejected it. He then said:

“Despite being a true Prophet, the Prophet Muhammad<sup>sa</sup> passed away before Musailma Kadhab, and even though Musailmah was a liar, he died after the truthful one” (Muraqqa-e-Qadiani, April 1907, Page 9)

And also:

“Show such a sign from which we can take a lesson. If we die, what shall we see and what guidance shall we receive?” (Watan Amritsar, 26 April 1907, Page 11)

Sanaullah did not accept this challenge and was too afraid of Hazrat Ahmad<sup>as</sup>. Since he rejected the prayer duel, he did not face the punishment out of the prayer duel. Sanaullah denied the Mubalah in the same way the Christians of Najran had rejected the Mubalah of the Prophet<sup>sa</sup>.

Had Sanaullah accepted the mubalah and published the prayer, his end would be the same as all other opponents. Hazrat Ahmad<sup>as</sup> stated:

Where is Ghulam Dastgir who supplicated for my destruction in his book Fa'id-e-Rahmani, and prayed for the death of whichever of us was false? Where is Maulavi Charagh Din of Jammu who stood up for Mubalah against me and predicted my death on the basis of a revelation he was supposed to have received? Where

is Faqir Mirza who had a large following and who predicted my death with great enthusiasm. He even announced that God had informed him from His throne that I was an impostor and would die during his own lifetime in the following month of Ramadan. But when Ramadan came, it was he himself who died of the plague. Where is Sa'd-ullah of Ludhiana who stood up for Mubalahah against me and predicted my death? He died of the plague in my lifetime. Where is Maulavi Mohy-ud-Din of Lakhoke who called me the Pharaoh and predicted my death in his lifetime and published several of his supposed revelations concerning me? He too passed away in my lifetime. Where is the accountant Babu Ilahi Bakhsh of Lahore, the author of 'Asa-e-Musa, who described himself as Moses and called me Pharaoh and predicted my death by the plague in his own lifetime, and published several other prophecies about my ruin? He too died of plague within my lifetime, thus bearing witness that his book 'Asa-e-Musa was false and a bundle of impostures. All these people had hoped that I would become an illustration of the verse:

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

'If he be a liar, on him will be the sin of his lie.'—(Al-Mu'min, 40:29)

But they themselves illustrated this verse by their ruin. By destroying them God also made me an illustration of the second part of the same verse:

وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ

But if he is truthful, then some of that which he threatens you with will surely befall you.'—(Al-Mu'min, 40:29)

Have not all these events fully established the design of God Almighty? Yet it was necessary for my opponents to have rejected me because of the Divine prediction published 26 years ago in *Brahin-e-Ahmadiyyah*:

A Warner came to the world and the world did not accept him, but God will accept him and will establish his truth with powerful assaults.

I am certain that God will not stop His signs till my truth is made manifest to the world. Today, 15th May 1908, it has occurred to me that there is another method by which a God fearing person may perchance emerge from the dangerous whirlpool of denial. It is as follows: Someone out of my opponents who deems me a disbeliever and a liar should obtain the attention of at least ten reputed clerics, or of at least ten well known leading personalities, and should come out against me in order to carry out a test of our truth or falsehood. We should select two persons who are critically ill and each of them should, by the drawing of lots, be allocated to each of us for prayer. Thereafter, the one whose patient recovers completely or lives longer than the other patient, will be considered true. All this is in the hand of Allah Almighty, and, relying on His promise, I predict that God will either bestow full health on the patient allocated to me or will grant him longer life than the other patient; and this will be the testimony of my truth. If this does not happen, it may be concluded that I am not from God. But it will be necessary that the person who stands up

against me, and the ten Maulavis or leading personalities who support him, must announce in three leading papers that, in the case of my triumph, they will accept me and join my Jama'at. I shall also be bound by similar conditions.... One benefit resulting from such a contest would be that God Almighty would bestow new life upon someone dangerously ill, who has lost all hope of life, and would thus manifest a sign of reviving the dead. Secondly, the contention between us will be judged peacefully and easily. Peace be on him who follows the right path. Announced by: Mirza Ghulam Ahmad Qadiani, *The Promised Messiah*. 15 May, 1908.(Chashma-e-Ma'rifat, Ruhani Khaza'in, vol. 23, pp. 2-4)

Sanaullah was too afraid of the challenge, and did not fulfill its conditions. Regardless of this, he was still humiliated as all other opponents of Hazrat Ahmad<sup>as</sup>.

It is narrated:

“In August 1947, Amritsar was the scene of a mini-doomsday. The death-afflicting storm of rioting completely enfolded the residence of Maulana, and even though he succeeded in evacuating himself and his family out into safety, his only youthful son Ataullah was cruelly slaughtered under his very eyes and the horror of that grief minced his heart into pieces.”(Al Aitzan June, 15 1962 page 10)

And:

Maulvi Abdul Majid Sohdarvi, biographer of Maulvi Sanaullah, writes: “The moment he left his house, vagabonds and looters

who were waiting for the opportunity swept in and took everything, including all the household items, cash and jewelry. After looting and robbing, they put the house on fire. That was, however, not the end of it; the looters also put on fire and turned to ashes Maulana's most precious and valuable collection of books which included some very rare publications worth thousands of rupees and which he had brought together after great pains and expense. The loss of these books was no less distressing to Maulana than the loss of his only son. Those books were the most valuable estate of his life and some of them were so rare that it was not only difficult but impossible to replace them" ... "This violent grief remained with Maulana until his death and, in fact, these two tragic incidents were the major cause of his sudden death. The sudden loss of his only son and the burning of his most precious collection of books, and the affliction of both of these misfortunes over a short while claimed his life(Seerati Sanai, Maqbool Aam Press, Lahore)

## **LOVE FOR THE PROPHET MUHAMMAD<sup>SA</sup> - WHO ARE YOU MOCKING?**

In the end, it is important for the anti Ahmadi Muslims to realize who they are mocking. Allah the Almighty States and it is narrated in Sahih al Bukhari:

**مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنَتْهُ بِالْحَرْبِ**

“Whoever shows enmity to someone devoted to Me, I shall be at war with him” (Sahih al Bukhari, Hadith #6502)

Hazrat Ahmad<sup>as</sup> was a true servant of Allah, who Allah Loved dearly. Allah Chose Him as the latter day Messiah and Imam Mahdi. He<sup>as</sup> was a true lover of Allah and His Messenger<sup>sa</sup>.

Hazrat Ahmad<sup>as</sup> states:

“On one occasion I received a revelation which indicated that there was a difference among the higher angels. The indication was that the will of God was prepared to bring about a renaissance of Islam, but the angels had not yet been informed of the identity of the rejuvenator. Hence that was being debated.” (Barahin-e-Ahmadiyyah, part 4, pp. 502–503 sub-footnote 3, Ruhani Khaza’in, vol. 1, p. 598 sub-footnote 3)

“At the same time I saw in a dream that a search was being made for one who should revive the faith. A person appeared before me and pointing to me said:

هذا رجل يحب رسولَ الله - صلى الله عليه وسلم

That is [Arabic] This is the man who loves the Messenger<sup>sa</sup> of Allah.

His meaning was that the principal condition of this assignment was the love of the Holy Prophet<sup>sa</sup> and that I fulfilled that condition. [Barahin-e-Ahmadiyyah, part 4, p. 503 sub-footnote 3, Ruhani Khaza’in, vol. 1, p. 598 sub-footnote 3]

I will conclude this book with some quotations of Hazrat Ahmad<sup>as</sup> and his words on his master, Hazrat Muhammad<sup>sa</sup>:

“The insults that have been offered to Islam and the Holy Prophet [peace and blessings of Allah be on him], the attacks that have been made against Divine Law and the apostasies and heresies that have become widespread, cannot be matched in any other age. Is it not true that in a short while in India alone a hundred thousand people have become Christians, and more than

sixty million books have been published in opposition to Islam, and people belonging to high families have lost their religion, and those who used to describe themselves as the descendants of the Holy Prophet [peace and blessings of Allah be on him] have put on the garment of Christianity and have become his enemies, and numberless books full of vile abuse of the Holy Prophet [peace and blessings of Allah be on him] have been published? My heart cries out with tears that if these people had murdered my children before my eyes, and had cut to pieces my sincere friends, and had killed me with great humiliation, and had possessed themselves of all my property, I would not have been so pained and my heart would not have been so hurt as it has been pained and hurt by the insults offered to the Holy Prophet [peace and blessings of Allah be on him]. (*A'ina-e-Kamalat-e-Islam*, *Ruhani Khaza'in*, Vol. 5, pp. 51-52)

“If I had not been part of the Holy Prophet’s<sup>sa</sup> Ummah, and had not been his follower, then, even if my good deeds had matched all the mountains of the world, I would never have received this honour of converse with God, for all Prophethood has come to an end except the Prophethood of Muhammad<sup>sa</sup>.” (*Divine Manifestations* Page 28)

In a Persian couplet, he<sup>as</sup> stated:

‘My life and my heart, everything is but a sacrifice for the beauty of my beloved Muhammad<sup>sa</sup>; I am as if, the dust of the alley of Muhammad<sup>sa</sup>’

He<sup>as</sup> stated:

‘My beloved! If in your alley the heads of your lovers were being cut off; the first man to announce his love for you would be myself.’ (*Aina-e-Kamalat-e-Islam*, *Ruhani Khaza'in*, vol.5, p.658)

He<sup>as</sup> also said:

‘My heart is but a sacrifice for every land upon which you have stepped; O! If only I was born in your blessed homeland.’

He<sup>as</sup> stated:

“That light of high degree that was bestowed on the perfect many was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in the perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one, [peace and blessings of Allah be upon him].” (*A’ina-e-Kamalat-e-Islam, Rubani Khabza’in*, vol.5, pp.160)

“Have you any notion what was that strange event that occurred in the wasteland of Arabia when hundreds of thousands of the dead were revived within a few days, and those who had been misguided through generations exhibited a Divine complexion, and those who were blind began to see, and those who had been dumb began to utter words of Divine wisdom, and the world underwent a revolution which no eye had seen before and no ear had heard. Do you know how all this came about? It was the supplications during dark nights of one who had lost himself in God, which caused a revolution in the world and showed such wonders as could never have been expected from that unlettered and helpless one [the Holy Prophet<sup>sa</sup>]. Invoke Thy blessings and peace O Allah on him and his people, according to the amount of pain and anguish he felt for his *ummah*, and pour down upon him the light of Thy mercy forever.” (*Blessings of Prayer*, pp.10-11)

With regards to Hazrat Ahmad<sup>as</sup>, his son Hazrat Mirza Bashir Ahmad<sup>ra</sup> said:

'I must die one day. I say on oath calling to witness my heavenly master that I have never once seen that upon the mention of the Holy Prophet<sup>sa</sup> rather, even upon the mention of his name, the eyes of the Promised Messiah<sup>as</sup> did not glitter with tears. Every single particle of the Promised Messiah<sup>(as)</sup>, and his mind and soul was completely satiated in the love of his master, the Holy Prophet<sup>(sa)</sup>.' (*Hayyat-e-Tayyebah*, p.27)

In his poetic verse, Hazrat Ahmad<sup>as</sup> stated:

'Remembrance of Muhammad Mustafa<sup>sa</sup> is the soul of my heart, and speaking of the Holy Prophet is like food for my body, without which I cannot remain alive.'

In conclusion, I pray that this book may become a means for the guidance of many Muslims who have been misled by their scholars, in regards to the one Whom Allah Loved and Chose as the Imam Mahdi and Promised Messiah<sup>as</sup>, Ameen!

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ